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# Thought

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# CHRISTIAN THOUGHT.

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PRESIDENT CHARLES F. DEEMS, D.D., LL.D.


HAVING served his generation faithfully as Bible agent, journalist, author, college professor, college president, preacher, philosopher and philanthropist, the honored President of the American Institute of Christian Philosophy has fallen asleep. Though laid aside from participation in the active work of the Institute for nearly a year, Dr. Deems did not abate for an instant his intense interest in the organization which he had founded, nor his deep sympathy with its objects. His name and that of the Institute were too closely identified to be severed while life lasted, and the relation was terminated only by death. Through all the coming years the chief name associated with the Institute of Christian Philosophy will be that of Charles F. Deems. The family circle, the Church of the Strangers, the University of the City of New York, the pulpit of the country, the city in which he dwelt, and a score or more of societies—social, literary, benevolent and religious—have suffered an irreparable loss

Dr. Deems never recovered from the paralytic shock which he sustained on December 16, 1892, though he rallied somewhat and was able to ride out occasionally during the spring and early summer. In July his general health had improved so much that after celebrating his golden wedding he visited Stockbridge, Mass., as the guest of Mr. John H. Inman. While enjoying the bracing air of the beautiful Berkshire Valley, and the comforts of the charming home of his friend, he suffered greatly from what threatened to be an internal abscess, and was brought back to the city to be near his family physician, Dr. Egbert Le Fevre. Here in the home of his daughter, Mrs. Marion J. Verdery, surrounded by all that skill and affection could suggest, he lingered for several weeks seemingly at the very point of death, but his vigorous constitution asserted itself and he recovered his strength sufficiently to see several friends and to take a keen interest in all matters of Church and State. He was especially inter-

ested in everything that related to the Institute and CHRISTIAN THOUGHT. Plans for the winter meetings and the Summer School were begun in conference with him. On November 10th another complication took place, and from this he did not recover. On Saturday evening, November 18th, "he was not, for God took him."

The funeral services occurred on November 21st in the Church of the Strangers, where he had preached with so much power for a more than quarter of a century. The remains of the good and great man lay in state in the midst of beautiful flowers, and familiar music was heard while the friends were gathering for the services to be held at noon. The Rev. Joseph Merlin Hodson, the acting pastor of the church, the Rev. Dr. W.T. Sabine, of the Reformed Episcopal Church of this city, the Rev. Dr. James M. Buckley, Editor of *The Christian Advocate*, and the Rev. Dr. Amory H. Bradford, of Montclair, N. J., associated with Dr. Deems in the work of the Institute from its inception, took part in the services, Dr. Buckley delivering the chief address. The impressive and memorable occasion was brought to its close by the members of Kane Lodge, of which Dr. Deems was chaplain, conducting the burial service of the Masonic ritual. The burial was at New Dorp, Staten Island, in the old Moravian Cemetery, which overlooks the bay and sea.

On December 4, 1893, Dr. Deems would have entered his seventy-fourth year, and a memorial service will be held on the evening of Dec. 14th, at the Church of the Strangers, at which representatives of leading religious bodies will take part. It is believed that the members of the Institute of Christian Philosophy and the subscribers to CHRISTIAN THOUGHT will be glad to preserve in permanent form the report of these proceedings, and a memorial number of the magazine will be issued as soon as possible, containing an authorized biographical sketch of our President and Editor, whose death has caused such universal sorrow, and the addresses at the funeral and at the memorial meeting. It will also contain brief tributes from the societies and institutions with which he was connected and from prominent citizens who have been intimately associated with him in both the South and the North. Minutes adopted by these bodies will be gladly received by the Associate Editor.





## THE BIBLE DOCTRINE OF INSPIRATION.

[Read at the Summer School of the American Institute of Christian Philosophy,  
July 7, 1893.]

BY PROF. BENJAMIN B. WARFIELD, D.D., LL.D.,

Of the Princeton Theological Seminary.

[W. W. McLane, D.D., Ph.D., the pastor of the College Street Church, of New Haven, and the Vice-President of the American Institute of Christian Philosophy for Connecticut, presided at the second day's session of the Summer School and in taking the chair in the afternoon said :

I share in common with you all the regret at the absence of the honored President of this Institution, who has presided for so many seasons in his genial and able way at the meetings of this Institute. In common with you I rejoice to hear that he is so cheerful in mind, and that he is steadily gaining in body, although slowly, and we hope we may have the privilege of seeing him with us at some future time.

"Several years a young man was elected to the chair of New Testament Exegesis in a Presbyterian Seminary within whose vicinage I happened to be residing at that time. I recollect that he was regarded as a very young man to be called to such an important position. But that he sustained himself well in that position is quite evident from the fact that after a few years had elapsed he was called to succeed the two eminent Hodges, father and son, in the Chair of Systematic Theology. I regret that the Rev. Dr. Warfield, owing to illness in his family, I understand, is unable to be present this afternoon. His friend, the Rev. Dr. Birch, who needs no introduction personally to this audience, will read the paper prepared by Dr. Warfield. The subject is 'Inspiration: Has the Biblical Doctrine been Invalidated?'"

I HAVE been asked to speak to you this afternoon, not on the general subject of Inspiration, but on the specific question of whether the Biblical doctrine of Inspiration has been invalidated.

You will observe that the form of the question implies that there is such a thing as a Biblical doctrine of Inspiration. This might well be taken for granted. It would seem to be very difficult for a body of writers like the authors of the books of the Bible—conscious of standing in a unique relation to God, of being intrusted with a message from Him, and of speaking to the people with the authority of Heaven—to avoid betraying, with these facts, their conception of the nature and effects of God's dealings

with them. And it would seem difficult to the verge of impossibility for a body of writers like those of the New Testament, who professed to speak "in the Holy Spirit" (I. Peter i. 12), "not in words which man's wisdom teacheth, but which the Spirit teacheth" (I. Cor. ii. 13), to fill their writings with allusions to previous words which they looked upon as, like their own, written "in the Spirit" (Matt. xxii. 43), to appeal to them constantly as authoritative, and to point their readers to them as the depository of divine truth—without betraying somewhat of their own conception of the character and authority of those Scriptures, and of the nature and effects of that divine influence which made them what they recognized them as being—the "oracles," the utterances, "of God" (Rom. iii. 2).

It is a phenomenon, no doubt, which must not be overlooked, that the reality of a Biblical doctrine of Inspiration is somewhat frequently denied of late. We are told that "Scripture does not define the nature and extent of its own inspiration," and that after all our study of its deliverances, "we are no nearer than ever to an answer to the question, What *is* inspiration?"\* We are told again: "I want to find out what I can about Inspiration. God has nowhere *revealed* to me exactly what it is. He has told me it is a divine influence, an inbreathing of the Holy Spirit on the spirit of the ancient writers. But I cannot tell how much that means, or what effects I should expect from it."† But in the circumstances, we are led to suspect at once that these writers find such difficulty in finding a doctrine of Inspiration in the Bible, because they do not greatly like the doctrine that is found there.

It is of course true that the Bible does not give us a formal description of the nature and extent of its own inspiration, and that we may search the Bible from cover to cover in vain for a scientific exposition of the doctrine of Inspiration. The Bible is not a treatise of scientific theology and is not written after the manner of such treatises. And it is equally, of course, true that it does not make plain to us exactly what inspiration is, in the sense that it explains to us the mysteries of the Spirit's action

\* Dr. Marvin R. Vincent, in the *Magazine of Christian Literature*, April, 1892.

† Rev. J. Patterson Smyth, in "How God Inspired the Bible," p. 64.



upon the minds and hearts of men—that Spirit's action of whom our Lord Himself declares that His coming in another sphere of His activity, is like the wind that "bloweth where it listeth," and we hear the voice thereof, but know not "whence it cometh, and whither it goeth." But we have only to open the New Testament to find disproved the whole contention that the Bible does not contain a doctrine of Inspiration—to find, on every page of it, numerous and plain proofs that its writers were writing with a very clear conception of the nature and character of that volume which they called the Holy Scriptures, and of the nature and extent and effects of that influence of the Holy Spirit by which this volume was constituted the "Oracles of God." It requires only the most cursory reading of the New Testament to assure us, that it has a doctrine of Inspiration, and that it teaches such a doctrine in the same way and with the same authority that it teaches other doctrines—not, of course, in already formulated scientific statements, but, with pervasive constancy and invariable clearness, implying and asserting, in every part of the volume, all the elements of a complete doctrine. So it teaches the doctrine of the Trinity; so it teaches the doctrine of the Person of Christ; so it teaches the doctrine of Regeneration; so it teaches the doctrine of the Resurrection; and so it teaches the doctrine of Inspiration.

We cannot feel surprised therefore that it is generally recognized by Bible-students whose views leave them free to recognize it—whether because they accept or because they reject the authority of the Bible, without reserve—that there is such a thing as a Biblical doctrine of Inspiration. The reality of such a doctrine, and the possibility of ascertaining it, are involved indeed in the possibility of the new science of Biblical Theology, which proceeds on the propriety and practicability of studying the Biblical writers as we would Plato or Aristotle, and of drawing out a statement of their fundamental conceptions and points of view, as well as of their didactic and explicit teachings. If it were impossible to ascertain what they held and commended on a subject of which they speak upon every page, the very foundations of Biblical theology would be undermined. Dr. Toy is speak-

ing of a broader matter than the present, in the following words, "but they are as applicable to this: "Fortunately," he says, "the New Testament writers cite the Old Testament so freely, that we can be at no loss to understand what view the leaders of this great religious revolution took of their relation to their national past, and what use they made of the religious material of its literature. There are few books of the Old Covenant that are not quoted in the New, and almost no line of thought in the former, whether theological, ceremonial, or ethical, that is not appropriated by the latter, and somewhere woven into its own fabric of thought."\* Fortunately, we may add, this constant use of the Old Testament by the writers of the New, this constant appeal to it in all its elements and parts, can leave us in no legitimate doubt what these writers thought of the Old Testament, its trustworthiness, its authority, its inspiration.

It will have already been observed, no doubt, that there is involved in what has been said, not only that there is such a thing as a Biblical doctrine of Inspiration, but also something of what that doctrine is. And the general consent of untrammelled students of the Bible is as clear as to the nature of this doctrine as it is as to its existence. "We know," says Dr. Toy, from whom we have just quoted—"we know, from the general tone of the New Testament, that it regards the Old Testament as all Jews then did, as the revealed and inspired Word of God, and clothed with His authority."† In the same sense Otto Pfeiderer, speaking of Paul, remarks that he "fully shared the assumption of his opponents, the irrefragable authority of the letter as the immediately revealed Word of God."‡ It is really impossible to doubt that this is the established doctrine of the Bible as to its own inspiration. Whether we appeal to those scholars who unreservedly subject themselves to the authority of the Bible, or to those scholars who unhesitatingly reject its authority, we find them agreed that this is the Bible doctrine of inspiration, viz., that the sacred writers were under the influence of the Spirit of God in the whole process of their writing, in such a sense that,

\* Prof. C. H. Toy, in "Quotations in the New Testament," p. vi.

† Work cited, p. xxx.

‡ Otto Pfeiderer, in "Paulinism," i. 88.



while their humanity was not superseded, the Holy Spirit so co-operated with them in their work that their words were made to be at the same time the words of God, and are to be esteemed by us therefore, in every case, and in all their implications alike, absolutely true, entirely infallible, and simply authoritative.

That essentially this is the doctrine of the New Testament writers, I say, is a matter of general consent ; and it is as much a matter of general consent that our Lord as well as His Apostles is committed to it. Nothing can more strikingly show this than the efforts which are sometimes made to find relief from what would seem to be the necessary consequence of acknowledging that this was the attitude of our Lord towards the Scriptures, viz., the acceptance of it as the attitude which we too should occupy. I quote for you the latest of these attempts which has fallen under my eye. You will please observe how it involves the admission that this is the Saviour's conception of Scripture, and how it seeks to relieve us of the necessity of adopting it as our own. "Christ's sovereign self-consciousness," says a recent Swiss writer \*—"His sovereign self-consciousness over against every existent thing, and the Scriptures among them, said, 'I say unto you'; yet for polemic purposes He founded Himself on the Scriptures, which, He declared, cannot be broken. Nor was this merely done as a polemic device, in order to bring into the field against the scribes the authority to which they themselves appealed, while not recognizing it for His own person ; an inevitable self-deception, so to speak, led Him, who was Lord and Master of every written word, to believe that He had placed Himself entirely under the Scriptures." That is to say, briefly, Jesus held this view, but He was self-deceived. You may judge how impossible this writer found it to deny that this was the doctrine of Scripture held by our Lord, when the best way He knew of ridding Himself of its authority, as the Lord's view, was to attribute self-deception to Christ. The attribution of this doctrine to Christ and His Apostles is obviously, not merely "traditional"; it is "critical" as well. And when we speak of "the Biblical doctrine of Inspiration," it is this doctrine which is most naturally in mind.

\* Adolph Bolliger in "Das Schriftprinzip der protestantische Kirche," pp. 43, 44.

We are now in a position to broach intelligently the specific question upon which I have been asked to speak: "Has the Biblical Doctrine of Inspiration been Invalidated?" How, we may ask, could this Biblical doctrine be invalidated? There are, I suppose, three conceivable ways in which this could be done:

(1) It might be shown that a more careful and a more exact exegesis of Scripture does not yield this doctrine as the Biblical doctrine; and thus its claim to be the Biblical doctrine might be invalidated.

(2) Or it might be shown that though an exact and scientific exegesis does exhibit this to be the doctrine of these books; yet that these books are not the writings of the Apostles—not the apostolic record of the teaching of Christ, and not the authoritative deliverances of His Apostles in founding the Church—but the product of the fermentation of thought in the Church of the late first and early second centuries; and thus the claim of these writings to be Biblical books be invalidated.

(3) Or, thirdly, it might be shown that though an exact exegesis exhibits this to be the doctrine of these books, and though these books are indisputably the authoritative writings of those Apostles whom Christ appointed as His representatives in founding His Church; yet the doctrine of inspiration undeniably taught in these undeniably Biblical books is inconsistent with facts—facts discovered by science in its investigations, or by the patient ransacking of historical documents, or by the analytical study of the Biblical books themselves; and thus the Biblical doctrine itself be invalidated.

I do not see how the Biblical doctrine can be invalidated on any other ground than one of these three. The first would attempt to show that what has been thought to be the Biblical doctrine is not really the doctrine of the Biblical books; the second that the books that teach this doctrine are not really Biblical books, in the authoritative sense of that word; the third that the doctrine itself is inconsistent with ascertained facts. If any one of these is true, then what is commonly known as the Biblical doctrine of Inspiration is certainly invalidated as binding upon us. But if no one of these contentions can be validated,



then I do not see on what ground the Biblical doctrine can be thought to be invalidated.

Let us glance at these three possible contentions in turn.

(1) Is there reason to believe that a more exact exegesis will invalidate the claim of this high doctrine of inspiration, commonly represented to be the Biblical doctrine, to be in truth taught by the Biblical books? Who that knows anything of the progress of scientific exegesis can hesitate to answer, Certainly not? The perception of this doctrine as the teaching of the Bible, is no doubt universal among the older, and if you will, the less scientific expositors; it lies too broadly spread upon the pages of the New Testament, it is too deeply etched into the very substance of its teaching, it is too prominently extruded upon its surface, to be missed by earnest students of New Testament doctrine even before the day of modern exegetical science had dawned. But the exposition of this doctrine as the doctrine of the Biblical writers is equally the characteristic of the most stringently and coldly scientific exegesis of our modern age. Here the Kuenens and Reusses, and Pfeiderers, and Riehms, and Stapfers and Farrars join hands with the Calvins and Calovs, the Quenstedts and Gaussens, the Lightfoots and Lees of the Church. If we approach the study of the New Testament under the guidance and in the use of the methods of modern Biblical science, more clearly than ever before is it seen that this high doctrine is the doctrine of all the New Testament writers: and so long as the principles of historico-grammatical exegesis are in vogue, this finding must stand beyond the reach of doubt.

The evidence for this cannot, of course, be adduced here. But who can open the pages of his New Testament without seeing how deeply this conception of Scripture is imbedded in its very substance? The Evangelical proclamation begins with the formula, "Even as it is written" (Mark i. 1). "The first word spoken by Christ, in His ministerial office," as John Lightfoot reminds us, "is an assertion of the authority of Scripture": that threefold, "It is written!" "Again it is written!" "It is written!" which He opposed to Satan's temptations in the wilderness. And even after His resurrection the Lord of Truth rebuked His sorrowing disciples that they were slow of heart "to believe in

all that the prophets have spoken"; and "beginning with Moses and from all the prophets, interpreted to them in all the Scriptures, the things concerning himself" (Luke xxiv. 25-27)—the resurrected Lord still honoring the Scriptures of God! The whole New Testament is founded on the assumption of the complete divinity of the Old, and assumes its divine inspiration, and its divine trustworthiness, and its divine authority on every page. Those lofty titles, "Scripture," "The Scriptures," even "The Oracles of God," with which the New Testament writers designate it, and "the sacred formulas," "It is written," "It is said," by which they cite its words, already imply their conception of it as a Book of God, to every word of which man must yield belief and obedience. This is the more apparent as it is evident that for them to say "Scripture says" is equivalent to their saying "God says" (Rom. ix. 17; x. 19; Gal. iii. 8). They distinctly declare that the writers of Scripture wrote in the Spirit (Matt. xxii. 43; *cf.* Luke xx. 42; Acts ii. 34), and their meaning in this is defined by their further statement that it is God who speaks their words (Matt. i. 22; ii. 15), even those not ascribed to God in the Old Testament itself (Acts xiii. 35; Heb. viii. 8; i. 6, 7, 8; v. 5; Eph. iv. 8); whence it follows that while the human authors speak, God speaks through their mouths (Acts iv. 25). Still more narrowly defining the doctrine, it is specifically stated that it is the Holy Ghost who speaks the written words of Scripture (Heb. iii. 7), and that, even in the narrative parts (Heb. iv. 4). It can create no surprise, therefore, that the New Testament writers everywhere use the Old Testament as authoritative, and appeal to its very words as "not to be broken." Christ Himself builds an argument on a tense (Matt. xxii. 32), and twice elsewhere founds an argument on specific words (Matt. xxii. 43; John x. 34); and it is in connection with one of these word-arguments that He declares of the whole Scripture that it cannot be broken, thus affirming its verbal trustworthiness throughout. Paul, following his divine exemplar, expounds the significance of the number of an Old Testament word (Gal. iii. 16). When, then, he declares that "Every Scripture is inspired by God" (II. Tim. iii. 15), we cannot pretend to be ignorant of the conception of inspiration, in its nature, extent and effects, which he held,



and which he explicitly attributes to Scripture in the direct affirmation that all Scripture is so inspired.

Nor is this high doctrine of the New Testament writers confined to the inspiration of the Old Testament books—the ancient Scriptures of their people, to the reverence of which they were bred. They do not for an instant permit us to suppose that they looked upon themselves as less divinely guided, as the Apostles of the New Covenant, than were the prophets of the Old. They claim to have been “made sufficient as ministers of a new covenant” (II. Cor. iii. 5); and as part of this sufficiency they accounted the superintendence of the Holy Spirit over both the matter and form of their teaching (I. Cor. ii. 13). They received their Lord’s promise of a supernatural guidance both at the beginning of their ministry (Matt. x. 19, 20) and at the close of His life, when he was to leave them but not to leave them orphans (Mark xii. 11; Luke xxi. 12; John xiv.–xvi.). And depending on this promised Spirit they claim divine authority. As historians, they betray no doubt as to the exact truth of their every word; as teachers, they demand entire credit; as governors of the flock, they require absolute obedience to their every command (II. Cor. x. 7, 8). If even an angel from Heaven should oppose them, the angel is indubitably wrong and accursed (Gal. i. 7, 8). And how freely they deal in commands (I. Thess. iv. 2; xi. 12; II. Thess. iii. 6–14; iv. 2)—commands, too, which they hold to be absolutely binding upon all—so binding that it is the test of a man’s being led by the Spirit that he shall recognize them as God’s commands (I. Cor. xiv. 37), and no Christian ought to company with one who rejects them (II. Thess. iii. 6–14). Nor is it doubtful that this authority is claimed for their written word. It is the “things that I am writing” which must be recognized by the Spirit-led man as the commands of the Lord (I. Cor. xiv. 37); it is the teaching transmitted by letter as well as that orally delivered that is to be immediately and unquestioningly received (II. Thess. ii. 5; iii. 6–14). To them, therefore, their words are not their own. Paul claims to be but the transmitter of his teaching (II. Thess. iii. *παρά*); it is, indeed, his own, but the transmitted word is God’s Word (I. Thess. ii. 13). It is he that speaks indeed and issues commands, but they are not his commands, but Christ’s.

—given through him by Christ (I. Thess. lv. 2). Therefore, even in matters where Christ has left no commands, the Apostle's "opinion" is of divine authority; in it, too, he has the Spirit of God (I. Cor. vii. 40). It is quite clear that in all this there is a claim advanced—a claim to a divine inspiration no less high than what is accorded to the Old Testament. It cannot surprise us to find Peter, therefore, placing the Epistles—"all his Epistles"—of "our beloved brother Paul" among "the Scriptures" (II. Peter iii. 16; or Paul quoting Luke as equally Scripture with the Old Testament (I. Tim. v. 18).

Now, none of these points are weakened in either reference or meaning by the application to the New Testament of the principles of historico-critical exegesis. On the contrary, they are in every regard strengthened. We may be quite safe, therefore, in concluding that an exact and scientific exegesis does not invalidate the fact that the doctrine of inspiration held by the New Testament writers is that high one which the Church has always understood them to teach.

(2) Have these New Testament books then been invalidated, in their claim to be the body of books imposed upon the infant Churches as their rule of faith and practice by that authoritative college of Apostles to whom our Lord committed the founding of His Church? Who again who knows anything of the progress of discussion as to the New Testament Canon can hesitate a moment in answering, Certainly not?

It would be folly to forget, indeed, that there have been and are schools of criticism who would return an exactly opposite answer; that there have been and are critical students of the literature of the New Testament who are strenuous in their assertions, and ready with their arguments to prove, that not some only but all the books of the New Testament are products of other pens than those of Christ's Apostles, and of a later age than that first dawn of Christianity, when the memory of the Master's life and teaching was in the Church fresh like the dew, and vitalizing like the morning sun, on the springing grass. The Church of Christ cannot afford to forget what foes she has about her, nor the violence, the splendid audacity, the subtle insidiousness of their assaults; lest she permit her most precious heritage



to be snatched from her nerveless fingers without a blow, and with scarcely a protest, in its defence. But neither can she afford to forget that every battle with these warriors has been crowned with victory. The lines of circumvallation have been drawn now against this book, now against that; now a few books have been assaulted, with the insidious plea that if these be yielded the defence of the others will be made secure; now the most of them have been attacked on the very ground of the sure Apostolicity of the rest; now the whole of them have been cast forth into one mass of universal ruin,—and the very existence of that personal Christ to whom they all witness and from whom they have received their inspiration, denied. But nothing is risked in declaring that the authenticity of no single book in the New Testament has been disproved. And to one who could look on from some height and observe the succession of assaults—noting how Paulus goes down before Strauss, how Strauss falls before Baur, how Baur has justice executed upon him by the resistless logic of his own negative successors, until all even appearance of sanity passes away in Loman and Völter and Steck—it must seem as if he were observing the meaningless phantasmagoria of some fevered dream.

I repeat it, all this long-continued and still sharply pressed critical assault has not succeeded in disproving the authenticity of a single one of the New Testament books. Not the Gospel of John, in which Jesus Himself is reported to have declared that the Scriptures cannot be broken, but their every word is to be received as a Word of God. Not the Synoptic Gospels, in which He is represented as finding in the Scriptures supreme authority, and nourishing His own soul upon their living words. Not the Pastoral Epistles, in which Paul declares that every Scripture is inspired of God. Not even II. Peter, proverbially the least copiously authenticated of the New Testament books, in which his brother Apostle witnesses that Paul's Epistles themselves are equally Scripture with the Old Testament itself. Any sober mind which is accustomed to weigh the evidence on which we accept the writings of Herodotus, Thucydides, Tacitus, Seneca, as the products of those great authors, will perceive at a glance that the greater evidence which is adducible for even II. Peter, and the in-

comparably greater evidence for the chief books of the New Testament, cannot be set aside on the flimsy internal grounds urged against these books by a criticism which undertakes its work with a foregone conclusion and prosecutes it in a spirit that is blind to all adverse evidence. If we are to yield the authenticity of our New Testament books, we must do it at the cost of overturning all established history and rewriting the literary and theological history of the second century according to theory instead of fact; we must do it at the cost of dealing with historical testimony after a fashion which will rob us of the whole literature of antiquity, and put ourselves at the mercy of the Hardouins and Cotterells of the world—or even of Mr. Edwin Johnson,\* who places Islam at the root of Christianity, makes Judaism arise at about 800 A.D. and Christianity about 200 years afterward, and calmly ascribes all the Christian records to the forgery of “the Basilian and Benedictine monks.” In principle there is little to choose between Mr. Johnson’s methods and those of much of the popular Biblical criticism of the day.

But it is important for us to remember, also, that it is not necessary first to prove the canonicity of *all* the New Testament books, before we rest upon the authority of the New Testament in the matter of its doctrine of Scripture. If we retain *any* of these books as the authentic writings of Christ’s authoritative Apostles, we shall be compelled to recognize this as their doctrine of Scripture. And surely it is much within the limits of sobriety to assert that the claims of *all* the New Testament books to be the rule of faith and practice imposed by the Apostles on the churches which they founded, have not been invalidated. The high doctrine of Scripture held by the New Testament writers is held by all the New Testament writers. There is not a dissenting voice, there is not a discordant note concerning it, from the first chapter of Matthew to the last chapter of Revelation. If we recognize any of these books as the deliverance of Christ’s Apostles for the instruction of the Church, we will obtain from them the same doctrine of inspiration. The four major epistles of Paul and the book of Revelation, which alone Baur would leave the Church as genuinely Apostolic, are enough to

\* Edwin Johnson: “The Rise of Christendom.”



fix this doctrine; it is practically from the standpoint of Baur that Pfleiderer expounds this to be Paul's doctrine, in the words already quoted.\* We may accept only the Synoptical Christ, and still we have Him teaching this doctrine of Scripture. We can go even further, we can throw doubt on the Synoptic narrative itself and accept as the true account of our Lord's teaching only the "Triple Tradition," or only the "fundamental Gospel" represented by Mark, or only such fragments as the most destructive form of gospel criticism would leave us — and still this doctrine of Scripture will remain embedded ineradicably in the fragments. It is pervasive — it colors not only the whole fabric of the New Testament, but the very threads out of which that fabric, in any theory of its structure, may be thought to be woven. We may believe it true, or we may believe it false; but we can be rid of it as Dominical and Apostolic, only by ridding ourselves of every thing as Dominical and Apostolic. This doctrine was held by our Lord and His Apostles, or else we know nothing of what our Lord and His Apostles taught; all our sources are stained through and through with this doctrine as one of their fundamental tints. Surely, then, it is hopeless to attempt to invalidate it as Apostolical by invalidating the books that teach it as Apostolical, unless we are prepared to sweep away all trustworthy knowledge of the foundations of our religion.

(3) Has this doctrine, then, although the doctrine believed and lived by, by our Lord and His Apostles, been shown to be untenable, by facts uncovered in the progress of modern scientific discovery — facts of nature, facts of history, facts of Scripture itself — of its structure, of its liability to error and mistake like any other honest human book? The question is a serious one; but it is the question to which we are finally brought in the prosecution of our inquiry whether the Biblical doctrine of inspiration has been invalidated. It is indeed, I repeat, a serious question; and to shut our eyes to its seriousness would be a crime. It is the trustworthiness of the Bible as a teacher of doctrine that is brought to trial. Here is a doctrine taught by the Bible. It is capable, as some other doctrines are not — say

\* Pfleiderer uses of course what he considers the genuine letters of Paul, adding to Baur's four epistles, Philippians, II. Thessalonians and Philemon.

the doctrine of the Trinity, of the divinity of Christ, of regeneration by the Holy Spirit, of justification by faith alone—of being subjected to a somewhat exact and stringent series of scientific tests. Will it stand these tests? Or is it invalidated by these tests? If it is invalidated by these tests surely much else is invalidated with it; primarily this—the trustworthiness of the Bible as a teacher of doctrine. Or shall we expect men to take at the foot of the letter Bible doctrine which cannot be tested, when that which can be tested is proved to be untenable? It is indeed a serious question that is here raised. Let us treat it seriously; and treating it seriously I do not hesitate to reply to it as to the others. The Biblical doctrine of inspiration has certainly not been invalidated by the discovery of facts inconsistent with it.

But here too we must not omit to take note that the contrary assertion is repeatedly made; so repeatedly that men at large are in danger of being persuaded of its truth. The latest treatise on Inspiration that has come into my hands—and it is a treatise of considerable merit—makes the assertion (as against the theory of “dictation,” indeed, which is of course not the Biblical doctrine; but with an obvious confounding of all high doctrines of Inspiration with dictation, which makes the assertion applicable here): “But this theory breaks down again and again in the presence of manifest discrepancies between the accounts of the same events in different parts of the Bible (*e. g.*, Kings and Chronicles, the four Evangelists, Genesis and Chronicles, Samuel and Chronicles), equally manifest improbabilities of statement, especially where numbers are in question (I. Sam. vi. 19), and variations in the reports given by different historians of the same words, even when they were spoken under important and solemn circumstances, which ought to have guaranteed accurate reporting, as in the case of some of our Lord’s utterances.”\* This differs from the ordinary statement which we may read any day, only in being unusually careful, discriminating and unexaggerated. Even it, however, we may observe in passing, is not free from exaggeration—speaking of “manifest discrepancies” as if they were both extremely indisputable and ex-

\* T. George Rooke, in “Inspiration and Other Lectures,” pp. 160, 161.



tremely numerous, and speaking of variations in the reports of the words of Christ after a fashion which involves a serious arraignment of the evangelical record — the implication that it is less trustworthy in its reports than we have right to expect ordinary reporting to be. Even, we are told, when words are spoken under important and solemn circumstances, such as ought to have guaranteed accurate reporting, we have variations in the reports given us. The suggestion is inevitable that the evangelical record is unusually untrustworthy, even among purely human writings. In similar spirit we hear on every hand violent assertions that the doctrine of Inspiration is no longer tenable in the face of modern discovery of the true nature and contents of Scripture; and men are every day entering the lists against it for the professed object of saving the Evangelical faith, by freeing it from a burden of doctrine as to inspiration which has grown too heavy to be borne.\* This constant exaggeration of statement is ordinarily the indication of a weak cause, and it is so also in the present case.

For, as soon as the body of "facts" by which the Biblical Doctrine of Inspiration is to be invalidated are seriously faced, several remarks fall to be made regarding them, which exhibit why it was needful to exaggerate them in order to render them valid for the purpose for which they are adduced.

(1) It is observable at once that a large body of them are not inconsistent with the doctrine which they are asserted to invalidate. Such, for example, is the exhibition of the various readings in the manuscripts of Scripture, or printers' errors in printed copies; as if it were the inspiration of scribes and compositors, and not only of the Biblical writers, that is affirmed. Such, again, is the discovery in the Biblical books of the marks of human influence upon the style, wording, forms of statement or argumentation, arrangement of matter, and the like. The Bible is undoubtedly written by men, and bears on its face its origin in human minds and hearts; but that is not inconsistent with its having been also inspired by God and bearing in its substance divine accuracy and truth. Such, again, is the discovery

\* So, *e. g.*, P. O. Kier in "*Bedarf es einer besonderen Inspirationlehre*" represents his purpose to be; and so Dr. John DeWitt, in his "*What is Inspiration?*"

of incompleteness or lack of precision in statements, of the use of general language (as, *e. g.*, in the case of numbers), of the use of current phrases at their current value, of the exercise of freedom in quoting from the Old Testament, and the like. All these phenomena go to prove that the Bible was written by men, in the ordinary use of ordinary language; but they do not prove that it was not inspired by God or kept infallibly true in all its assertions, when understood naturally, and in accordance with the obvious intention of the writer. We have the right to require that the Bible be treated with the same fairness with which we would treat any other book, and that its truth should not be attacked on grounds which would be scouted as obviously absurd if urged against a human author. Say, if you will, that it is written in bad Hebrew and Greek, in an unrefined and uncultured style, with some looseness of phraseology, or that men have not preserved it with due care; but do not urge these things against its truth or that inspiration which guarantees its truth.

(2) It is observable, again, that despite the perennial assertion that modern Biblical study has brought to light an abundance of facts which render the old doctrine of Inspiration untenable, the facts that are actually adduced are not new facts, but old facts, which have been the stock in trade of the enemies of Scripture from the time when Scripture was first cast into the midst of an unbelieving world. Take up any recent list of Biblical discrepancies, or any recent enumeration of historical difficulties, in any part of the Bible, and it is ten to one but that you will find all that is of any importance among them in Celsus or Porphyry. I have been recently permitted to read in manuscript an interesting examination of the case which Canon Driver has sought to make out against Daniel, in his recent "Introduction to the Literature of the Old Testament"; and I find the following remark so pat to my purpose that I venture to quote it. It is only a typical instance. "But now," writes my friend,\* "what as to Dr. Driver's formidable list of unhistorical allusions and the like, pp. 407-409? Here one would like to remark that neither Dr. Driver nor any of his German predecessors has contributed anything of real importance to the

\* Rev. James B. Johnston, in "Canon Driver and the Book of Daniel" (in MS.).



case against Daniel. We have already practically the whole of it in 'The Scheme of Literal Prophecy,' 1726, by Anthony Collins, the clever Deist, who of course borrowed largely from old Porphyry." What, we may ask, has given such new force to these old facts which have been for eighteen hundred years impotent against the Bible, that they suddenly now, at the end of the nineteenth century, become able to invalidate its doctrine?

(3) We need to observe, again, that so far from modern Bible study having brought into sight a body of destructive facts as over against the Biblical doctrine of Inspiration, it has rather riddled and destroyed the old list of Biblical errors and discrepancies. The spade of the explorer, the patient study of the archæologist, the critical labors of the harmonist, have co-operated to antiquate hopelessly this whole plea against the truth of Scripture. I do not say the most telling instances of Celsus and Porphyry's lists, or of Anthony Collins' only, but the most "unanswerable" historical discrepancies adduced only yesterday—by Strauss and Renan—are now gone forever, buried out of sight, and unfortunately out of the memory of man (who might otherwise be expected to profit by past experience), by the more exact knowledge of to-day. Every student of the history of Biblical exegesis and criticism knows that the progress of discovery has been one progressive vindication of the accuracy of the Bible in its history and archæology, even in the cases where it seemed before least defensible. Surely it is unfair to conceal this fact, and to represent it as more difficult to believe in Bible infallibility to-day than it has ever been. It is greatly easier to-day to believe in the Bible's infallibility than it has ever been before. The infallibility of the Bible has been ever more and more justified by critical study, as time has passed and the study of it has been protracted and eager.

(4) As to the difficulties that remain as yet unexplained, not only is there a presumption arising from past experience that they, too, will finally fade away as the light of research is raised higher and higher; but there is a tremendous presumption, which ought certainly to be recognized, against their validity, as discrepancies and contradictions, arising out of the mass of evidence for the trustworthiness of the Bible as a teacher of doctrine. If the Bible

does teach this high doctrine of inspiration, as we have seen that it does ; and if this Bible is the Apostolic rule of faith and life to us, as we have seen that it is ; then, there is a presumption that, among its other true doctrines, its doctrine of inspiration is also true—a presumption which is measured only by the weight of evidence which goes to show that the Apostles were clothed with divine authority to teach doctrine. And the weight of this presumption is the exact weight of the presumption that lies against the reality of those phenomena of the Bible which are asserted to invalidate its doctrine of inspiration. It ought perhaps to be *a priori* not unexpected, that men should find some difficulty in independently proving from the phenomena of the Bible such a doctrine of inspiration ; and even that men should find some difficulty in adjusting all the phenomena of such an extended body of writings to such a doctrine, when made known to them ; such a detailed knowledge of the minutæ of so extended a history, for one thing, would be necessary—and such a complete knowledge of the last and unrevisable findings of absolute science, for another thing—that modest men might hesitate before charging discrepancy in minor matters. It is very easy, no doubt, to believe in the infallibility of our decisions as to the meaning of this or that statement, and to charge plain historical discrepancy wherever an easy harmony does not at once suggest itself. But the experience of the past ought to make us more modest than this ; after so many years, it does not seem unreasonable to ask men to distinguish at last between as yet unsolved *difficulties* and *proved errors*.

“Difficulties” do still exist in the Scriptures ; and “difficulties” may be expected to continue to exist in them as long as they have fallible man for their interpreter. But “proved errors” have not yet been shown to exist in them ; and as to those that are still asserted, let us possess our souls in patience. All time has not run its sands out as yet ; and wisdom will not die with the critics of the end of the nineteenth century. Earnest study of the Word may remove these difficulties yet, as it has removed so many more serious ones in the past. And if they are never removed until the trump of doom sounds, why our doctrine of Scripture does not depend on our understanding them. In the



exercise of a due modesty, we may manage to credit the doctrine taught us by the Lord and His Apostles, even though some "difficulties" stand in the way. If it were not so, what hope could we have in this life or the next? Do no difficulties stand in the way of our believing that the Son of God became man and suffered and died that we might live? Do no difficulties stand in the way of our believing that He is nigh us always—yea, even unto death—in the darkness of our saddest hours as well as in the brightness of our moments of peace? God help the man who cannot believe a doctrine taught by Christ and His Apostles, because there are "difficulties" in the way. God help the man who thinks that these "difficulties" invalidate such a doctrine. It may be true that they do. But I for one—let me say—I for one, do certainly hope and believe that they do not. Let me close with a remark which I should have hesitated to make in my own person, but which I may perhaps repeat without offence, from the lips of so great a theologian and so consummate a logician as the late Principal Cunningham. If I am not mistaken, it contains the gist of this whole matter. "We have always been disposed," writes Principal Cunningham, "to regard the subject of the evidence of inspiration as affording a good test of the soundness of men's understandings, as fitted, speaking generally, to mark off men into two classes, the higher class consisting of those who take a firm grasp of the direct, proper, primary evidence, who keep objections and difficulties in their proper place as objections and difficulties, and estimate them in their relation to the evidence at their true worth and value; and the lower class, consisting of those who are more easily perplexed and upset by objections and difficulties, and who are less competent to take a sound, comprehensive, and discriminating view of the evidence as a whole."

## INSPIRATION IN THE OLD TESTAMENT.

[Delivered at the Summer School of the American  
Institute of Christian Philosophy, July 7, 1893,  
after Dr. Warfield's paper had been read.]

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WHEN I was invited to take part in this discussion, I was told that the subject was to be "Inspiration," but I was not informed what line of thought would be taken in the paper to be presented. I could not, therefore, come very well prepared for the part assigned me. Fortunately, however, it occurred to me that, whatever might be the phase of the general subject discussed, it would be important to know what the Bible teaches with reference to it, so I made a study of the principal passages, especially of the Old Testament, for this purpose. I will read you the result, and then, if you will allow me, briefly answer in my way the question before us: whether the Biblical doctrine of Inspiration has been invalidated.

My object is to show what the Old Testament teaches concerning inspiration.

The first step toward the accomplishment of this object is to inquire what the Hebrew Scriptures mean by "the spirit." The word thus translated (*ruach*) literally means *breath* or *wind*, and it is frequently used in both of these significations. Thus, *e. g.*, Gen. vi. 17, God declares Himself on the point of destroying "all flesh wherein is the *breath* of life," and in Gen. viii. 1 He is described as causing "a *wind* to pass over the earth" that the waters of the flood may be "assuaged."

The explanation of its use in the sense of *spirit* is very simple. The breath is a token of life. Hence it was natural that the Hebrew word for it should be applied also to the unseen animating principle in men and animals. The spirit, therefore, when man is in question, is nothing more nor less than what we, and, for that matter, the Hebrews also, call the *soul*.\*

\* See Isa. xxvi. 9; Num. xxi. 4 and Ex. vi. 9; Ps. cxlvi. 4 and Gen. xxxv. 18; Jud. xv. 19 and I. Kings xvii. 22; Job vii. 11; Gen. xxvi. 35 and I. Sam. i. 10.



Respecting the origin of the human spirit, the Hebrews had well-defined ideas. The second account of creation informs us \* that Jehovah moulded man from the dust of the ground, "and breathed into his nostrils the breath of life," and so "man became a living soul." It would seem as if the author of this account conceived of God, not as a spirit, but as having a spirit as well as an outward form, like man, and as imparting to the body of man a portion of His own life. In any case the gist of the passage clearly is that, while the body of man is of the earth, the soul had a higher origin, for the same author in Gen. vi. 3 makes Jehovah call the animating principle in man "my spirit."

This is not the idea of Genesis, or one of its sources, alone. It is the teaching of the entire Old Testament.

Thus, in the first place, the breath or the Spirit of God is elsewhere represented as the life of the human body. This is the meaning of Job xxxiii. 4, where Elihu says: "The Spirit of God hath made me, and the breath of the Almighty giveth me life." In Isa. xlii. 5, God is described as "He that created the heavens, that spread out the earth and its products, that giveth breath to the people on it, and spirit to them that walk in it." Ezekiel knows no other source of life, for, in his vision of the valley of dry bones, he puts into God's mouth (xxxvii. 6) the words "I will lay sinews upon you, and bring flesh upon you, and cover you with skin; and put breath in you, and ye shall live."

All men are sustained in life by the breath of God. Job xxvii. 3 says: "My life is yet whole in me, and the Spirit of God is in my nostrils." God is, therefore, Num. xvi., 22, and xxvii. 16, called "the God of the spirits of all flesh." It is He "in whose hand is the soul of every living thing, and the breath of all mankind"; † so that "if he gather unto himself his spirit and his breath, all flesh shall perish together, and men shall turn again into dust." ‡ Death, according to Eccl. xii. 7, is simply the return of the dust of the body to the earth and of the spirit "unto God who gave it."

There are not so many passages bearing upon the origin of the soul as the seat of spiritual capacities, but there are enough to show that they also were regarded as divinely imparted.

\* Gen. ii. 7.

† Job xii. 10.

‡ Job xxxiv. 14.

Thus Job xxxii. 8 says of human intelligence, "There is a spirit in mortals and the breath of the Almighty giveth them understanding." In Prov. xx. 27 the power of reflection is ascribed to God: "The spirit of man is a lamp of Jehovah, searching all the innermost parts of the belly." Of course when God withdraws His breath, according to the Hebrews, man's spiritual activity ceases, or as Ps. cxlvi. 4 puts it, "his breath goeth forth, he returneth to his earth, in that very day his thoughts perish."

The Hebrew conception then seems to have been that the soul with all its powers was a divine impartation entirely dependent upon the will of God not only for its origin but for its continued existence.

In the first passage cited Jehovah was described as making man a living soul by breathing into his nostrils, and in several other passages *breath* and *spirit* were used as synonyms, so that, according to the Old Testament, the process by which man received his spiritual outfit was inspiration. On the other hand the extraordinary results that we attribute to inspiration are never described as produced by such a process. True, in cases of this sort the Spirit (*ruach* but never *neshamah*) is sometimes said to be *in* the subject,\* indeed he may be *full* of it,† but when a process is described it is always that of *coming*‡ or *being put*,§ not of *being breathed*, into him, and the number of instances in which these forms of expression occur is small in comparison with those in which the Spirit is represented as *being* or in some way *coming upon* the person affected. Thus, in the first place, there are several passages in which the Spirit is either *upon* some one or *becoming* so related to him.¶ In some cases it is said to *clothe* a person like a garment.¶¶ When a definite process is described the Spirit is said to *rest*,\*\* *fall*,†† *spring*,‡‡ *upon* one, or God is said to *put*,§§ *place*,||| *pour*,¶¶¶ or *empty*\*\*\* it *upon* him.

\* Gen. xli. 38; Num. xxvii. 18; Dan. iv. 8, 9, 18; v. 11, 14.

† Deut. xxxiv. 9; Ex. xxviii. 3; xxxi. 3; xxxv. 31. ‡ Eze. ii. 2; iii. 24.

§ Eze. xxxvi. 27; xxxvii. 14.

|| Jud. iii. 10; xi. 29; Num. xxiv. 2; I. Sam. xix. 20, 23; II. Chr. xv. 1; xx. 14.

¶ Jud. vi. 34; I. Chr. xii. 18; II. Chr. xxiv. 20. \*\* Num. xi. 26 f.; Isa. xi. 2.

†† Eze. xi. 5.

‡‡ Jud. xiv. 6, 19; xv. 14; I. Sam. x. 6, 10; xi. 6.

§§ Num. xi. 25; Isa. xlii. 1.

||| Num. xi. 17.

¶¶¶ *shaphakh*: Jud. iii. 1 f.; Eze. xxxix. 29; *yasag*: Isa. xlv. 3. \*\*\* Isa. xxxv. 15.

This variety of usages is somewhat confusing. Perhaps the underlying thought was oftenest that which is found in Jud. xiii. 25, where the action of the Spirit is described by a word that might be translated *impinge*. This suggestion is favored by the fact that in several places the *hand* takes the place of the *Spirit* of Jehovah.\* It should also be taken into account that Jehovah is sometimes substituted for His Spirit † and the spirit of a given person for that person.‡ In view of the above considerations the Hebrew conception should perhaps be expressed by saying that the human spirit may be, and is, subsequently influenced, stimulated, or impelled from the same source to which it owes its origin, the fulness of the divine life.

Far more interesting than the terms describing the mode of contact between the divine and the human spirit is the variety of effects produced. The lowest is the generation of physical strength and courage in men of renown. The case of Othniel § is not perfectly clear, but there is no doubt about those of Gideon, || Jephthah, ¶ Samson, \*\* and Saul. †† Perhaps those of David ‡‡ and Amasai §§ should be added. See also I. Kings xviii. 46, where Elijah is supernaturally enabled to run before the chariot of Ahab.

A worthier result of divine influence is the technical skill of Bezaleel and his fellow artisans. ||| According to I. Chr. xxviii. 12 David also seems to have been divinely assisted in his plans for the temple finally built by his son Solomon.

Another manifestation of the Spirit of God in or on man is found in the wisdom qualifying its possessor for the administration of affairs. Thus Joseph wins his position at the court of Pharaoh, ¶¶ and Daniel his influence with Nebuchadrezzar \*\*\* by virtue of such wisdom. Moses' ability to govern his people was due to the presence of the Spirit in him. When, therefore, the

\* I. Kings xviii. 46; II. Kings iii. 15; Isa. viii. 11; Jer. xv. 17; Eze. i. 3; iii. 14, 22; viii. 1; xxxiii. 22; xxxvii. 1; xl. 1; comp. xi. 5.

† *e. g.*, Jud. xvi. 20; Isa. xxviii. 6; Eze. xi. 5; Ps. li. 11.

‡ I. Chr. v. 26; II. Chr. xxi. 16; xxxvi. 22; Eze. i. 1, 5; Jer. li. 11; Hag. i. 14.

§ Jud. iii. 10.

|| Jud. vi. 34.

¶ Jud. xi. 29.

\*\* Jud. xiii. 25; xiv. 6, 19; xv. 14. †† I. Sam. xi. 6. ‡‡ I. Sam. xvi. 13.

§§ I. Chr. xii. 18.

||| Ex. xxxi. 3; xxxv. 31.

¶¶ Gen. xli. 38.

\*\*\* Dan. iv. 8 f., 18; v. 11 14.



elders were admitted to a share in his duties they received a portion of the same Spirit.\* Joshua, the successor of Moses, is described not only as having the Spirit† but as being full of it.‡ Finally, in the ideal king of Isaiah§ the spirit of wisdom and understanding and counsel as well as might is the Spirit of Jehovah.

We come now to the manifestation of the Spirit in the gifts of the prophets. Here it is necessary to distinguish two species. In the early history of prophecy the presence of the Spirit is often represented as showing itself in a state of ecstasy. This was the first effect in the case of the elders in the desert.|| A clearer instance of the same sort is the experience of Saul, who was twice seized, as it were, by the Spirit, and forced to join in the ecstatic performances of the professional prophets.¶ See also the story of his messengers.\*\* The nature of the effect produced may be gathered from the fact that in one passage †† the evil spirit from Jehovah is said to have caused Saul to prophesy. The visions of Ezekiel, seen when the hand of Jehovah was on him,‡‡ or the Spirit of Jehovah in him,§§ should be mentioned in this connection. So also probably the passage in Joel||| in which a general outpouring of the Spirit is promised.¶¶

The presence of the Spirit with the prophets did not always manifest itself in this way. There were some who seldom or never experienced ecstasy, but who merely spoke as the Spirit gave them utterance. Moses was thus prepared to instruct Israel in the desert.\*\*\* Balaam is represented as moved by the Spirit of God to utter his third oracle.††† In the Psalm attributed to David, II. Sam. xxiii., the psalmist says (*v.* 2): "The Spirit of Jehovah spake through me." Hosea uses "man of the Spirit" as a synonym of "prophet." ‡‡‡ Micah describes himself §§§ as "full of power and judgment and might to declare unto Jacob his transgressions and unto Israel his sin" "by the Spirit of Jehovah." Ezekiel is prepared to receive and deliver to his people his mes-

\* Num. xi. 17, 25.

† Num. xxvii. 18.

‡ Deut. xxxiv. 9.

§ Isa. xi. 2.

|| Num. xi. 25 ff.

¶ I. Sam. x. 6, 10; xix. 23.

\*\* I. Sam. xix. 20.

†† I. Sam. xviii. 10.

‡‡ Eze. i. 3; iii. 14, 22; viii. 1.

§§ Eze. xi. 24.

||| Joel iii. 1 f.

¶¶ See Acts ii. 17.

\*\*\* Neh. ix. 20.

††† Num. xxiv. 2.

‡‡‡ Hos. ix. 7.

§§§ Micah iii. 8.

sage by the Spirit.\* In deutero-Isaiah Jehovah promises to put His Spirit upon His servant,† and the servant afterward testifies to its reception.‡ See also the cases of Azariah the son of Oded,§ Jahaziel the son of Zechariah,|| and Zechariah the son of Jehoiada.¶ Zechariah the son of Berachiah asserts \*\* that his predecessors were moved to prophesy by the Spirit of Jehovah, and Nehemiah †† makes a similar statement.

The moral and religious fruits of the Spirit remain to be considered. Perhaps the earliest passage in which anything of the kind is distinctly described is Isa. xi. 2, where the Spirit of Jehovah is represented as producing the fear of Jehovah in the Messiah. Next come several passages from Ezekiel. This author has much to say about a new heart and a new spirit.‡‡ From xxxvi. 37 it appears that these are to be given to God's people through the action of His Spirit.§§ Here belong also Isa. xxxii. 15 and Ps. li. 10 ff. In the latter passage the possession of the "right spirit" of v. 10, and the "willing spirit" of v. 12, evidently depends upon the retention of the "holy Spirit" of v. 11.

In the preceding review a distinction has been made between manifestations of a higher and a lower order. It must, however, have been noticed that these various manifestations are all referred to precisely the same cause. It is "the same Spirit" of God to which they all owe their origin. Thus the elders upon receiving a portion of the Spirit given to Moses are at first thrown into an ecstasy but afterward feel the effect of it only in the performance of their duties as officers in Israel.|||| So also the same terms are used in describing the descent of the Spirit upon Saul whether he is thereby moved to take arms against the Ammonites,¶¶ or constrained to join the procession of prophets at Gibeon.\*\*\* David by the same Spirit made war,††† planned the temple,‡‡‡ and wrote his meditations. §§§ The best illustration of the point in question, however, is the passage from Isaiah, already quoted, in which the endowments of the Messiah are enumerated.||||

\* Eze. ii. 2 ; iii. 24 ; xi. 5. † Isa. xlv. 3 ; lix. 21. ‡ Isa. xlviii. 16 ; lxi. 1.

§ II. Chr. xv. 1. || II. Chr. xx. 14. ¶ II. Chr. xxiv. 20. \*\* Zech. vii. 12.

†† Neh. ix. 20. ‡‡ Eze. x. 29 ; xviii. 31 ; xxxvi. 26.

§§ See also Eze. xxxvii. 14 and xxxix. 29. ||| Num. xi. 25. ¶¶ I. Sam. xi. 6.

\*\*\* I. Sam. x. 10. ††† I. Sam. xvi. 13. ‡‡‡ I. Chr. xxviii. 12.

§§§ I. Sam. xxiii. 2. |||| Isa. xi. 2.

"The Spirit of Jehovah," says the prophet, shall rest upon him, and manifest itself in the wisdom and discernment of his government, the skill and might of his military enterprises, and his knowledge of and reverence for Jehovah.

To sum up what we have thus far learned we might say that the Hebrews not only believed that the human soul was divinely imparted, but that any and everything extraordinary of which it is capable was produced by the special influence of the divine spirit upon it.

Another interesting topic under the general head of the influence of the divine upon the human spirit, is the duration of that influence. What does the Old Testament teach on this point? There are cases in which it seems to be represented as a temporary experience that passed with the occasion to which it was adapted. This sort of inspiration is illustrated in the case of Samson. The Spirit is said to have first moved him at Mahaneh-dan,\* but it does not seem to have remained with him, for he had to have his strength reinforced before each of his subsequent exploits.† A similar case is that of Saul, who was twice thrown into an ecstasy by the descent of the Spirit upon him.‡ The prophets, properly so-called, are also sometimes described as being specially prepared by the Spirit for delivering an important message. It is probable that the author of the story of Balaam intended to convey the idea that this heathen soothsayer was thus impelled to each of his utterances. See also II. Chr. xv. 1; xx. 14; xxiv. 20. Several passages in Ezekiel make a similar impression§ This, however, is not the total impression from a study of all the passages bearing on the subject. Thus, though the effect of the Spirit upon Samson seems to have been exhausted in his exploits, God is not said to have departed from him until he had been betrayed by Delilah.|| It is probable that the author of I. Sam. when he says that God changed Saul's heart, ¶ as he left Samuel, means that the Spirit then fell upon him as it afterward did on David.\*\* This was a permanent endowment, independent of subsequent experiences, which was given

\* Jud. xiii. 25.

† Jud. xiv. 6, 19; xv. 14.

‡ I. Sam. x. 10; xix. 23.

§ Eze. ii. 2; iii. 14, 22, 24; viii. 1; xi. 5.

|| Jud. xvi. 20.

¶ I. Sam. x. 9.

\*\* I. Sam. xvi. 13.



to him as King of Israel and taken from him only when he had been rejected in favor of David.\* In the case of David the sacred historian says expressly that the Spirit of Jehovah came mightily upon him "from that day forward." The elders chosen to assist Moses must have enjoyed the constant presence of the Spirit,† and Isaiah ‡ can hardly have meant to represent the future king of Israel as less permanently endowed. That the prophets were generally regarded as always more or less under the influence of the Spirit seems indicated by the titles given them, such as "man of God" and "man of the Spirit."§ The Psalmist fears that the Spirit may depart, but prays for its abiding presence.|| The new heart promised by Ezekiel of course¶ implies the continuous operation of the Spirit.

The note of permanence is even more perceptible in the passages that remain to be noticed, viz., those in which the skill of Bezaleel and his fellows is described,\*\* and those referring to the fitness of Joseph,†† Joshua, ‡‡ and Daniel §§ for the positions to which they were destined. In all these cases the possession of the Spirit is something so permanent that it is regarded as characteristic. Perhaps this is the reason why the terms used approach more nearly than in other instances to those employed when the soul itself is in question.¶¶ It is possible that the wonderful ability of Joseph and Daniel was considered congenital. This seems to have been Jeremiah's belief with reference to his prophetic gifts.¶¶ He, like John the Baptist, appears to have been filled with the Spirit from his mother's womb.\*\*\* The Hebrews evidently made no distinction, at least as to their source, between endowments, acquirements, and charisms properly so-called, but referred them all alike to the Spirit of God.

Finally, let us consider the extent of the influence attributed to the Spirit. This may be measured in two ways. In the first place, one may enquire how much of the human subject is affected,

\* I. Sam. xvi. 14.

† Num. xi. 17.

‡ Isa. xi. 2.

§ Hos. ix. 7.

|| Ps. li. 11.

¶ Ps. xxxvi. 26.

\*\* Ex. xxviii. 3; xxxi. 3; xxxv. 31.

†† Gen. xli. 38.

‡‡ Num. xxvii. 18; Deut. xxxiv. 9.

§§ Dan. iv. 8 f., 18; v. 11, 14.

¶¶ The verb *fill* is used only in these passages, and the preposition *in* is used outside them only in Ezekiel.

¶¶ Jer. i. 5.

\*\*\* Luke i. 15.

and, in the second, to what degree the Spirit operates in any given direction.

Isaiah xi. 2 would seem to indicate that the inspired man is a perfect man. The prophet, however, in this passage, is evidently describing an ideal character. It will therefore be safer to seek an answer to our first question in the lives of those whom the Hebrew historians represent as having actually been inspired. Numerous examples show that the Hebrews did not believe that the influence of the Spirit always affected the entire man. Thus Samson, though endowed with wonderful physical strength, was morally one of the weakest of the characters prominent in the Old Testament.\* As for Saul, the Spirit of Jehovah in him seems only to have hastened his overthrow.† Here belong also the case of Balaam, who, though he was a heathen and died a heathen,‡ was permitted to foresee and foretell the future of the chosen people, and the old prophet dwelling at Bethel who, according to the sacred historian,§ lied to his colleague from Judah and thus became instrumental in bringing upon the latter the wrath of Jehovah. Finally Moses is represented as committing a sin that excluded him from the promised land while in the very act of performing a miracle. || It is plain that, according to the Old Testament, while God could, by His Spirit, create man anew, in any given instance the actual effect of the Spirit was apt to be limited to the purpose for which it was bestowed.

The second question is just now of importance, since it is in reality the question of the errancy or inerrancy of the Scriptures. Let us begin again with the lowest order of inspiration. Take the case of Samson. How great was his strength? It certainly was not unlimited, for when he had slain his thousand men, he found himself so nearly exhausted as himself to be in danger of death,¶ and one can imagine that struggle continued until the human organism through which the Spirit operated succumbed to the strain upon it. Was Bezaleel a faultless artisan? or Joseph a perfect ruler? To judge from the description of the temple at Jerusalem, the former was not more skilful than the uninspired Tyrian whom Hiram sent to serve Solomon, and as for the latter,

\* Judges xvi. 1 ff.

§ I. Kings xiii. 18 ff.

† I. Sam. xviii. 10.

• || Num. xx. 12.

‡ Num. xxii. 5; xxxi. 8.

¶ Judges xv. 18 f.

there is reason for doubting whether his purchase of the Egyptians and their lands with the bread that kept them from starving was the act of an ideal statesman. This criticism is not intended to imply a denial of the excellence of the men mentioned in their respective spheres, or their inspiration, but to suggest the question whether their excellence was not relative rather than absolute, and whether inspiration as applied to them ought not to be defined so as to admit of imperfection in the inspired subject.

It is probable that few would object to the definition proposed so far as the heroes, artisans and statesmen of the Old Testament are concerned. They would even admit, what Ps. li. 11 seems to teach, that the form of inspiration that manifested itself in the moral and religious life was, sometimes at least, limited in its operation. It is only prophetic inspiration in the case of which reluctance to admit limitation is manifested. What says the Old Testament itself on the subject?

In the first place the prophets themselves sometimes confess their ignorance. Thus when the Shunammite came to Elisha to tell him that her child was dead he said:\* "Jehovah hath hid it from me and hath not told me;" and Jeremiah, when the captains came to him for advice, had to wait ten days before he could tell them what the will of Jehovah was.† These and other passages that might be cited show that these men of the Spirit were not prepared for every emergency.

The prophets also sometimes confess themselves mistaken. There are two instances of this sort in the history of Samuel. When the people came to him demanding a king, he was at first "displeased," but after he had prayed to Jehovah, he gave his consent to their wishes;‡ and when he was sent to Bethlehem to anoint a successor to Saul, he would have taken each of the sons of Jesse in turn as they passed before him,§ had not Jehovah prevented. Another illustration of this character is found in the story of Nathan's approval of David's plan to build a temple one day, and his withdrawal of it the next morning.¶ Finally Ezekiel has left on record an instance in which he mistook the divine in-

\* II. Kings iv. 27.

† Jer. xlii. 7.

‡ I. Sam. viii 6 f.

§ I. Sam. xvi. 6.

¶ II. Sam. vii. 3 f.



tention. In the eleventh year of his captivity Jehovah appeared to him, and he prophesied against Tyre : " Thus saith the Lord God, Behold I will bring upon Tyre Nebuchadrezzar, King of Babylon, king of kings, from the north, with horses, and with chariots, and with horsemen, and a company and much people, . . . and he shall set his battering engines against thy walls, and with his axes he shall break down thy towers, . . . and they shall break down thy walls and destroy thy pleasant houses, . . . and I will make thee a barren rock ; . . . thou shalt be built no more, for I Jehovah have spoken it, saith the Lord God." \* The capture and destruction of Tyre by Nebuchadrezzar could not be more distinctly foretold. The king of Babylon did actually attack the city and besiege it thirteen years, but he failed to capture it as Ezekiel had expected. The prophet in a subsequent utterance confesses his mistake, and promises Nebuchadrezzar an indemnity. He says, † " And it came to pass in the seven and twentieth year, . . . the word of Jehovah came to me saying, Son of man, Nebuchadrezzar, King of Babylon, caused his army to do hard service against Tyre ; every head was made bald, and every shoulder was peeled ; yet had he no wages, nor his army, for the service that he did against it ; therefore thus saith the Lord God, Behold I will give the land of Egypt to Nebuchadrezzar, King of Babylon, . . . and it shall be the wages of his army."

All three of these men were prophets, men of the Spirit. Samuel and Nathan doubtless felt that their first thoughts were prompted by the Spirit ; Ezekiel expressly declared that this was his experience. They all changed their minds, not as to their inspiration, but as to what the spirit that was in them signified. ‡ To them, therefore, inspiration did not imply inerrancy.

At first sight Deut. xviii. 22 seems inconsistent with the passages cited, but it will be found that Moses is there represented as dealing with false prophets, those who utter, as God's words, that which they know is not divinely prompted. If any additional quotation is necessary to show that the Hebrews could reconcile error with inspiration the fable of Micaiah § will doubtless answer the purpose. The gist of it is that the prophets of

\* Eze. xxvi. 7 ff. † Eze. xxix. 17 ff. ‡ I. Peter i. 11. § I. Kings xxii. 19 ff.

Ahab were *inspired* by Jehovah to *mislead* the king of Israel to his destruction.

Inspiration, then, according to the Old Testament, might be defined as a reinforcement of the human by the divine Spirit, manifesting itself in excellence of various kinds and degrees, but especially in extraordinary, though not infallible, \* insight into the nature and purposes of God.

This, as I understand it, is the teaching of the Old Testament concerning inspiration. I have not made a study of the New with the same object in view, but I think that the two will be found to agree, except perhaps in the breadth of the application of the doctrine. On the point now of most importance Paul at least seems to agree with the more ancient sacred writers, for he says not only, "we have this treasure in earthen vessels," † but more explicitly, "we know in part, and we prophecy in part." ‡ Other passages might be cited to show that, to his mind, inspiration did not imply infallibility.

If, now, as I think that I have shown, the Bible does not claim to be inerrant, it is plainly beside the point to make the answer to the question, whether the biblical doctrine of inspiration has been invalidated, a defence of the inerrancy of the Scriptures. If I were going to discuss this question I should read it, Has the biblical doctrine of *inspiration* been invalidated? *i. e.*, Have the research and discussion of our times shown that God could not or did not by His Spirit assist, *e. g.*, the Hebrew prophets to an extraordinary insight into His nature and purposes, as the Bible declares? I should then try to show, and I think that it would not be difficult, first, that modern psychology does not require one to deny the possibility of inspiration, and, second, that though the Bible shows traces of human imperfection, it also contains that which forces the candid reader to assume that a higher power had a hand in its production. I will not here and now elaborate these statements, but I cannot refrain from quoting a few sentences from one of the most liberal scholars of our times. He says:

"When . . . we go below the surface to the substance of things, we are obliged to admit that the Bible has not only a

\* *i. e.*, not incapable of error.

† II. Cor. iv. 7.

‡ I. Cor. xiii. 9.

human, imperfect, transitory side, but also a divine, perfect, unchangeable, eternal side."

"In the midst of the people Israel, originally idolatrous and subject to all the vices of the Semitic race, there was formed a nucleus of men of God much superior to those about them in faith, in insight, in ethical life. They were by no means perfect, either with respect to ideas or morals. They yielded in some measure to the influence of their time; for no one can completely withdraw himself from the influence of his age and his environment. But, in spite of the imperfections that they shared with the men of their time, they rose to so pure ideas concerning God and our relations to Him that thus far they have been unsurpassed."

"When we examine the documents of the Old Testament, and especially the Psalms and the prophetic books, we find ourselves confronted not merely by a beautiful morality, beautiful precepts recommended to others; these writings are the living, so to speak palpitating, expression of what took place in their souls; we find there the expression and experience of a higher life, a life produced by God and devoted to God. Behind these writings we feel the beat of the hearts that inspired them, and behind these hearts we feel a higher power, a divine, regenerating, sanctifying influence."\*

I insist then, as did Prof. Warfield, that the biblical doctrine of inspiration has not been invalidated, but I have not yet mentioned the best proof of this assertion. It is this, that the same God who of old wrought the wonders described in the Bible, still condescends to bestow His Spirit upon men, warning, instructing, comforting, sanctifying them as they submit to His divine influence. So long as He continues to do this there will always be believers in the biblical doctrine of inspiration. It is clear, therefore, that the best way to preserve and defend this doctrine is to bring men to experience the presence of the Spirit of God in their hearts and lives.

\* Piepenbring: "Theology of the Old Testament," pp. 345 ff.



## INSPIRATION UNDER REVIEW.

By Rev. J. J. Lampe, D.D., of New York:

WHETHER or not the doctrine of inspiration has been invalidated depends somewhat on our view of inspiration. No doubt some theories of inspiration have been shown to be untenable, but the fact of inspiration has not thereby been invalidated. Broadly we may define inspiration to be that special divine enlightenment and guidance which enabled the writers of the Bible to select from the mass of materials at their disposal that which the Lord desired to be transmitted to mankind as His Word, and to commit the same to writing in an authoritative, truthful and reliable manner. This divine influence, while it leaves intact many of the limitations, peculiarities, the individuality and the style of the writers, puts on their writings the stamp of infallible truth and divine authority. The Bible thus produced, while not identical with revelation in the strict sense, is yet from beginning to end, in a true sense, a revelation from God to man; it is His Word—it is the Holy Scripture. Aside from any particular theory or mode of inspiration, this much has always been held, by the historic Church of Christ, to be involved in the doctrine of inspiration as applied to the Bible; and it may, therefore, be said to be the historic doctrine of the Church.

The question now is: Has this doctrine been invalidated by any new discoveries of modern research, so that it must now be either modified or abandoned? That it has not been so invalidated can be shown, I think, by the following considerations:

I. The impossibility of the doctrine has not been demonstrated. The doctrine of inspiration takes us into the field of the miraculous. That special divine influence exerted on the writers of the Bible, by virtue of which the writings of it are God-breathed, inspired or holy writings, was a miracle. Here is the citadel of the doctrine, and here is where its enemies make their strongest attack. Undoubtedly the drift of modern criticism is

toward the destruction of the entire miraculous element in the Scripture, on the ground that it is fabulous and impossible; and we may as well face the fact that, since Christianity rests on miracle, the destruction of the miraculous involves logically and necessarily the loss of everything. But the evidence for miracles has not yet been invalidated. A certain class of critics merely assume their impossibility. We meet with miracles everywhere inside and outside of Christianity; and, therefore, since miracles are possible, it is possible that the divine mind could so use the human mind, without the destruction of its individual peculiarities, as by it to produce the Scripture of infallible truth.

II. The old arguments which are so strong and cogent by which the doctrine is sustained have not been invalidated.

(1) The writers of the Bible claim that they wrote under the inspiration of the Holy Spirit, to such an extent that the statements of the Bible are truly the sayings of God. From beginning to end of Scripture, God is the real speaker. The Old Testament says, "God speaks," and the New Testament declares that God speaks to us by the prophets and by His Son. Infinite wisdom, purity and love pervade the entire Scripture.

(2) The contents of the Bible prove its inspiration. That divine influence exerted on prophets, Apostles and evangelists in penning the Scripture, which enabled them to state truths infinitely above their reach, utter prophecies of the far distant future, and which restrained them from writing many things which ordinary human authors would have written, must have been of the Divine Spirit.

(3) The argument derived from the marvellous unity of the Bible has not been invalidated. Being the product of forty writers during more than fifteen centuries, living far removed from each other in time and space and under greatly differing circumstances, the Bible is yet but one book, having only one plan, presenting but one grand system of religion and morals, and having but the one aim of redeeming lost men and reconciling them to God through the mediation of Jesus Christ.

(4) The blessed influence of the Bible on man's heart and life. Divine in its origin, it does a divine work. It penetrates to the inmost recesses of the heart and discovers man to himself

as he is. By it he is enlightened and begotten to a new life. By it he is sanctified, strengthened, comforted, led and built up in the life of God. The Word of God renews the moral world in the beauty of holiness.

(5) The testimony of Christ and the Apostles. Christ endorsed the entire Old Testament as of divine origin and authority. He authorized His Apostles to write the New Testament, and promised them the fulness of the Spirit of truth to qualify them for that work in bringing all things to their remembrance and guiding them into all truth. They claimed that they wrote by divine authority and under divine inspiration and that what they wrote is truthful. The testimony of Christ and that of the Apostles thus mutually strengthen and confirm each other. Ultimately, this evidence rests on the divine authority and absolute credibility of Christ, and we see thus that our doctrine of inspiration cannot be invalidated without also invalidating at the same time the truthful witness and the infallible authority of the divine Lord.

Since, then, the evidence on which the doctrine of inspiration rests has not been impaired; the doctrine itself is untouched. Question: Shall we believe a doctrine clearly given in Scripture?

III. All known facts in the Bible and out of it can be harmonized with this view. And if it is possible to harmonize, then in all fairness we are bound to do so. There is nothing in the form and contents of the Bible unworthy of the origin claimed for it by our doctrine. In order that the Word of God might be given to men in an intelligent way, the Scriptures had to be in human form. The so-called errors and discrepancies are not new; it has been shown by competent scholars that they can all be explained in harmony with this theory of the full inspiration of the Scriptures.

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By Rev. S. G. Law, Chaplain of the Tombs, New York:

I would like to ask if any brother can conceive that there was any error in the Oracles of God as first given. Then can you conceive that there was any error in the Oracles of God as they were written, as they became Scripture? "All Scripture is given by inspiration and is profitable." Could it be profitable if there



were any error in it? It seems to me that it may be so simply and so concisely stated that we shall not need any lengthy discussion, especially after the admirable papers to which we have listened. We do not claim that the messengers were infallible; on the contrary, we emphasize the fact that the messengers were fallible. Is there no distinction between the messenger and the message as it was first given by God, as it was first sent? There is a vast difference between the message as first delivered by the commissioned and inspired messengers of the King and the repetition of it by other messengers, and the copying of it again and again in handing it down generation after generation from one people to another. Of course we can recognize certain errors that have crept in by transcription, but can we not believe that the original message as given and as written was infallible? This has been, I think, the doctrine of the Church, and has been variously stated. Luther, in his answer to Briarius in the second principle which he lays down, quotes from Augustine, who says: "We hold to the fact that the Scriptures have never erred"; I think I quote his language almost exactly. And I think, as has been shown, this new doctrine of the possible error of the original documents is something that has crept in from German rationalism instead of from the faith of God's people.

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By Prof. H. G. Mitchell, of Boston University :

[Prof. Mitchell, being asked by the chairman if he wished to reply to any of the remarks that had been made by the other speakers, spoke as follows.]

It seems to be thought that, in taking such a position as I do, I really do away with the doctrine of inspiration. On the other hand, I have tried to show that I do not. In reply to the brother who has just spoken, let me say that I think of inspiration somewhat in this way: God is all about us, willing and eager to reveal Himself in His fulness, but we are imperfectly prepared to receive Him and His truth. He is like the light. If we close all our doors and windows we remain in utter darkness. If we open a door or a window we get a little illumination; if we have many doors and windows and throw them all open our dwellings are flooded with sunshine. In other words, the amount of light received depends upon our ability or willingness to admit it. In

like manner, it seems to me, the amount of God's fulness received depends upon man's ability and willingness to admit it into his mind and heart. I include the authors of our Bible in this general statement. They were remarkably receptive as compared with other men. Hence the largeness of their knowledge of God and His will. But they were men, and, as such, were liable to leave some avenue, by which God could enter, closed against Him. I explain the imperfections in their works by supposing that they did thus to some extent limit the revelation made to and through them. It seems to me that this is a much better way of accounting for the imperfections that all admit, than to speak of them as later corruptions of originally perfect oracles or documents, for the existence of which there is not the slightest evidence, since it saves the character of God without doing violence to the results of biblical investigation.

There is another advantage in looking at inspiration in the way suggested. The doctrine as usually taught creates a distinction between the sacred authors and other men that is not warranted by reason or Scripture. They deserve to be honored and exalted, but they should not be placed beyond the reach of our thought and sympathy. I love to think that their God is our God, that His Spirit surrounds us as it surrounded them, and that we may enjoy its illuminating influence on the same terms as they by throwing our souls open to it. Do not some of us, at least, when we stand in the pulpit and try to speak for God, feel ourselves impelled by the Divine Spirit so that the things that we say have a force that they would not have as our own words? I believe, with Mr. Horton, that no one has a right to stand in the pulpit who has not the spirit of the prophets, so that he can feel that he is sent of God and that his words are in some sense a message from God. Read the Bible with some such thoughts as these and you will be surprised at the added richness that is to be found in it.

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By Rev. W. W. McLane, D.D., Ph.D., New Haven, Conn. :

I suppose we have come to the same conclusion in respect to inspiration, this afternoon, as we did in regard to the Bible last evening : It has not been invalidated. Jesus said : "Blessed are

the peacemakers." I would like to belong to that number, especially as my general sympathy on account of training, etc., is pretty conservative in respect to the Bible. If my father is in New York and I am in New Haven, and he should tell some man to write a message and send it to me by telegraph, and the man should write it correctly, and the telegraph operator in New York should take it down correctly, and the original message should be altogether correct, but the operator in New Haven should misapprehend it and put in a little error, or if he should get it correctly, and send it to my house and my wife should happen to read it and destroy the original copy which she had, and write it down and make a little mistake, it would be all the same to me when I got the message as if the mistake had been made by the first messenger to whom the message was given. So I do not see that it makes any difference to us practically if there are any errors whether they have come in any subsequent messengers to whom the message has been transmitted, or in the original one. It might just as well, so far as I, at the other end of the line, am concerned, have been the messenger who first heard the message who did not report it correctly as the man who last got it at the other end. That is the message which I get, and what I get to-day is what is in the Bible, and if it must be absolutely perfect in the first place in order to accomplish its object it should have been kept so. But suppose, whether there was a mistake in the first man in New York or in the last man who got it, that the message is, "My son, come to New York; I have a blessing for you," and I get the fact that I am wanted there and go and get the blessing and the inheritance, it is all one, and the little error, whether at that end or yon end, makes no difference. And if the Bible comes from the Father, and says, "Come to me," and "No man can come but through Jesus Christ," and we are all agreed on that, I do not think it is worth while to have so much trouble over the point at which the difficulties or discrepancies, whichever you please to call them—you all admit they are there—at whatever point they come in. They are there, but we, who are the persons to whom the message is sent, learn that God wants us to come to Him by repentance and faith in His Son, and He will give us eternal life, and no man can



misunderstand the message; there is no mistake that in the least invalidates God's message. Now I would just like to say that, so as to be numbered among the peacemakers. So far as the essence is concerned, Prof. Mitchell, Brother Law and the others are agreed. It is infallible, and we have got what we want to understand.

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A LAWYER who has read with interest the paper by the Rev. Dr. D. J. Burrell, of the Marble Collegiate Church, on "Christ at the Bar of the Higher Critics," which appeared in the October number of *CHRISTIAN THOUGHT*, writes that he thinks it somewhat doubtful whether, on the whole, such presentations are judicious, but adds that on second thought the majority of the readers of *CHRISTIAN THOUGHT* would not be troubled by the bold way in which the argument was presented, or, if so, that the end of the article would set them right. On the other hand, a clergyman who has followed Dr. Burrell's published writings for many years thinks that this paper is the best one that he has ever prepared. When doctors, legal and theological, reach the same conclusion, happy is the editor so highly favored as to secure such a writer, and thrice happy is he when his friends send criticisms that he may know not merely what is liked, but what is needed.

## CRIMINALS NOT THE VICTIMS OF HEREDITY.

[Read at the Summer School of the American Institute of Christian Philosophy, July, 1892, and reprinted by consent from *The Forum*, Oct., 1893.]

BY MR. WILLIAM M. F. ROUND,

Corresponding Secretary of the Prison Association of New York.

ONE of the difficulties in the way of ethical culture to-day is that the believers in that cult feel bound to find an explanation for everything, and that nothing is worth attention that cannot be explained into importance, and nothing worth dropping until it can be explained away. In this way the materialists have felt obliged to account for the criminal, and they have gone so far in their efforts at explanation that, if one may judge from their writings, it is logical to suppose that you might take the worst possible man, give him enough Turkish baths to keep his pores open and his skin generally healthy and sufficient massage to develop the muscles, watch over the condition of his liver, by systematic exercise get his heart's action under full control, straighten his spine by military drill and exercise, cultivate his ear for music and his eye for beauty, educate his intellect, and that having done all this you would have eliminated the criminal tendency from his life, or, if you had failed in one generation, you might expect that each child he should beget would be a paragon of virtue.

In order to account for the criminal type, physical defects have been supposed to tally with moral defects. An examination of actual inmates of our prisons, however, has shown me that of one thousand men inspected, a trifle more than one-fourth had not only a fine, but an exceptionally fine physical basis of life and strength. The other three-quarters were rather below the average of the people one finds outside the prisons. This, I believe, only goes to show that the criminal is rather more largely drawn from among those who are physically degenerate or disheartened

and weighed down by burdensome physical conditions than from other classes.

I have begun to examine systematically one thousand prisoners and to keep a record of the examination. This examination is not yet complete up to the thousand, but so far as I have gone—about three-quarters of the way—it shows conclusively to my mind that much more weight has been given to heredity as a predisposing cause of criminal life than fairly belongs to it. If the figures of the remaining three hundred prisoners bear out the record of the seven hundred already examined they will show that there has been no such transmission of moral qualities as has previously been claimed, except such as might be traced directly to physical conditions. The resistance to temptation is truly not so great in a man physically weak as it should be, when his physical weakness results from vices in a previous generation; in other words, the conditions likely to promote criminality may be inherited. But vices themselves, solely as the result of moral impulse, I do not believe to be inherited. Nor do I believe virtue to be inherited. I have seen repeatedly the most virtuous children of the most vicious parents; and, on the other hand, I have known the children of the most virtuous parents to turn out the most hardened criminals and the most troublesome social subjects to deal with. There is rarely a popular axiom without some truth at its foundation; and since I have made a careful examination of criminals the old adage as to ministers' sons has come forcibly to my mind. Physical conditions likely to promote criminality aside, I believe that the child of the thief, apart from his environment and possible training, starts well-nigh as fairly in the race of life as the child of the average citizen. It is environment and training, not heredity, that give the most favorable condition for the development of the criminal impulse.

I wish to put myself on record, after a study of the criminal, and contrary to my previous utterances, as going squarely back to the doctrine of Free Will as laid down by our fathers, and I wish to be understood distinctly and squarely to hold the doctrine of moral responsibility as applying to every sane individual; at the same time making all allowance for such physical condi-



tions as may weaken the will and in some cases destroy it. I do not believe for one moment that crime is a disease, nor by any necessity the result of a disease; though I do believe that it may be the result of disease in some instances. I do not believe that crime and disease are identical, and I am almost afraid of the analogy between them, lest humanity's heritage of Freedom of the Will be misunderstood. Of the seven hundred criminals I have examined, I have found that more than five hundred had a clear motive and a sane motive, though a perfectly understood dishonest one and a criminal one; that in the conduct of their affairs they showed intelligence, and in the pursuit of their avocation a determined and controllable will. I do not believe that one-fifth of this number were ever in a condition when they could not have turned around, had they determined to do so, and lived virtuous and upright lives.

For a long while I hardly dared broach this opinion, fearing it might be considered to argue a want of proper charity in me toward my erring brothers. I am now emboldened to utter it quite fearlessly, because I find that I am borne out in this feeling by most of the close students of penology in my own country. I find that of the practical penologists fully half have rejected the old theories of heredity as laid down by Ribot and his followers; and there is a pretty general and settled conviction among scientific criminologists that moral qualities, purely and simply as moral qualities, either for good or for evil, are not transmitted.

The effort has been made repeatedly by writers of more or less standing, men so eminent in anthropological science as Lombroso, to account for the criminal on purely materialistic grounds. The hands of criminals have been measured with others, and a standard called "the criminal hand" has been apparently established. One can believe that most pickpockets and adept thieves have delicate hands, because otherwise they would not be successful; but that a man has a delicate hand of a certain formation I do not believe is an indication that he must be a pickpocket or a criminal of any kind. Even the "criminal thumb" has been defined, and while I was in attendance at the International Penitentiary Congress in Rome, impressions of ten thousand thumb-marks of criminals were displayed, intended to show

that the thumb-lines were different in the criminal class from any others. I am bound to say in explanation that this was merely the vagary of a mild and inoffensive theorist, and had no official weight in the Congress or in the exhibition. As there were not ten thousand thumb-marks of honest people at hand for comparison, the theory advanced did not gain many followers.

The criminal head has been measured and a criminal type supposed to be established. But the criminal type of head is a very near approach to the *crétin* or idiotic type, which I believe simply goes to show that crimes of a certain kind are more likely to be committed by a class that usually have such heads than by others—a class with small brains who will not take the trouble to trace out intellectually the logical consequences of their acts, but who could do so if they would. Not long ago I saw an instance narrated where a man who had committed a crime was held to be not responsible for it on account of the conditions of his heredity and environment, though he showed an amount of cunning, an intellectual grasp of the situation and will-power to evade examination, fourfold as great as were necessary to have withheld him from the commission of the crime. In the one case he simply chose to commit the crime ; in the other he chose to exercise his intellect and will to escape punishment. The motive was clear in both cases, and I do not think heredity had anything to do with it in either.

One of the most eminent leaders of liberal thought in this country, a man who has done more than almost any other to promote ethical culture of the highest order, said in talking with me, "It is time the materialists among penologists called a halt. They do not at present make an allowance for a soul ; and if it is true that criminals have no freedom of the will they are hardly worth the trouble that is spent upon them." I believe that most criminals are criminals because they wish to be criminals ; that they deliberately choose the profession and follow it so long as its excitements and rewards are adequate to the effort they make ; and that they can and do abandon it when such rewards are not equal to the effort, or when the penalties are too great an opposing force, or when, gaining a higher view of life and of their own weakness, they come to desire the things that

make for righteousness and virtue. In other words, I believe that a criminal is generally a criminal because it pays him to be a criminal, and becomes virtuous when it pays him to be virtuous. The moment that he understands that "honesty is the best policy," the average professional criminal becomes honest.

The criminal, as I wish to study him in this little paper, is the man who deliberately chooses a life of law-breaking, who serves term after term in our prisons—if he chances to be caught at his acts of law-breaking—and who comprises one of the great number of a well-organized class whose business it is in life to prey upon society, regardless of its laws. Burglars, pickpockets, professional thieves of all kinds, professional forgers and counterfeiters, illicit rum-sellers, prostitutes, gamblers of every description, and other smaller rogues, comprise what I consider the active criminal class. This class—though there is a difference in the figures obtained by different census-workers, varying with the local nomenclature of crime—numbers in this country, I think we may fairly estimate, 300,000 persons. The latest census, if the figures should ever be entirely complete, will no doubt show a much larger number than this. But the conclusions deducible, when we consider an army of even 300,000 criminals, are sufficiently appalling, and I have chosen the lowest estimate that I may not be accused of using alarmist statistics. One does not need to be a great social economist to see in a moment that, by adding to the value of all the prison "plants" in the country the enormous expense involved in sustaining these people and in protecting ourselves from them, in trying them, and in keeping them in prison, we reach a sum such as makes this subject of sufficient importance to demand the attention not only of social scientists and philanthropists, but of the whole public. And no man has a right to complain, if burglars enter his second-story windows or blow up his bank safe, or if he be garrotted in the street or his name be forged to a check, who has not taken his part as a citizen in eradicating this dangerous class.

The criminal is undoubtedly an outcast from society. He certainly deserves to be. But aside from this I do not believe him to be a man apart from others. I fail to see wherein he is lacking in any of the faculties, mental, moral or intellectual, of



other men. We find him standing apart as an enemy to society ; but this is his only distinction, and we are bound to protect ourselves against him as against any other enemy. It would be interesting to investigate the extent to which he is also a victim of society and the extent to which he is an enemy of society because he is a victim. But placing all discussion as to causes aside, the one question which we will try to answer is : What are we to do to protect ourselves against our enemy the criminal ? At present, society fails adequately to protect itself. As I have already said, just as soon as the criminal finds that the rewards of criminal life are not commensurate with the risks and the labor involved, that his chances of great gains are lost, he will cease to be a criminal. Society therefore plainly has to concern itself with measures that shall increase the risk of a criminal life and reduce its gains to a minimum. Penal measures are the corrective to the criminal class. These measures, to be efficient, must possess three elements : certainty, severity and publicity. If the active criminal knew that the chances of escaping after any violation of the criminal code were infinitesimal, and that imprisonment was absolutely certain to follow the detection of crime, he would feel that he would much rather, much better, spend his life out of prison than in it, and would, doubtless, soon cease to be a criminal.

A large class of our criminal population, on the contrary, are not only unmolested by our city police authorities, but are, in fact, protected by them. Thanks to the power of money and political "pulls," the criminal is often perfectly well aware that at the very threshold of his relation to the law he stands a good chance of escaping arrest or punishment. Citizens of New York City and Brooklyn see every day, and especially every Sunday, flagrant violations of the law with the full connivance of the police. The criminal understands this perfectly and knows how to calculate to a nicety the chances of his arrest if he enters upon any criminal exploit. Going a step further, and considering the enormous number of cases that are pigeonholed and forgotten, that never come to trial, and never will come to trial, the criminal sees still another avenue of escape if he does not find the police sufficiently corrupt to screen him in the first instance.

If, however, he should be weak enough in his "pull" on the police force or in the matter of "influence" to entangle himself in the meshes of the law so as to be arrested and brought to trial, he knows perfectly well that legal technicalities may be so juggled with by shrewd lawyers hired with his stolen or ill-gotten money, and that the mind of the intelligent juror may be so befogged by cunning sophistry, that he stands a good chance of acquittal even after he has got into court. If, moreover, he should be so unfortunate as to be found guilty, the long delays through possible appeals still give him a reasonable chance to escape punishment. He takes every one of these things into consideration with every criminal act. They are the study of his life, no less than the criminal practices by which he gains his livelihood. If we see our criminal class increasing it is not alone because of the feebleness and of the ill-judged scheme of our prison system, but because one of the factors in an efficient penal system, that of certainty, is reduced to a minimum.

But suppose the criminal is found guilty and is sentenced to a State prison or to a penitentiary. Then what do we do for him and for ourselves by keeping him in prison? As I have said before, punishment to be effective must have severity for one of its elements. Your standard of severity and mine is not the standard that has been set by the criminal. The most severe punishment for the criminal is to make him do that against which every day of his criminal life is a protest. He is determined that he will not earn his living by honest labor, or at least he is determined that he will live in violation of the law. The most severe thing that can be done for him is to bring to bear upon him all the ordinary conditions of society, so thoroughly intensified that he will feel their pressure and gradually come to yield himself to the habit of obedience to them. He must be made to feel that he is a part of the body politic, with an obligation to earn his living and obey those laws that have been thought to be good for the common weal. In fact, he must be brought back from the exceptional conditions which he has chosen for himself to the ordinary conditions which society necessarily imposes upon every individual. If he is to earn his living, we must teach him some trade, and his faculties must be trained to some occu-

pation with which, by a given amount of labor, an honest livelihood can be honestly earned. Or, if an income is already assured to him, he must be made to feel that that income is worthless to him and that the State will make it worthless to him, unless he lives under such conditions as will make him a desirable citizen of the State. In fact, the one idea of the State in the treatment of criminals must be so to train the man that the criminal tendency will be obliterated from his character and the traits that make for a righteous life developed to the highest degree. If this can be done, the State will protect itself from the criminal; if it cannot be done, we shall continue to increase our criminal class in precisely the same ratio to the population, or shall even raise it by the influx of foreign criminals.

So long as the criminal remains a criminal, he is a source of danger and a moral contamination. It is not practicable to kill him—though from a purely economic standpoint, eliminating all Christian feeling and the duty of philanthropic effort for his reclamation, the very best thing that could be done for society would be to kill every ten years all who had placed themselves distinctly in the criminal class. But society must be protected against the criminal so long as he is a criminal; and for that reason we isolate in prisons those who are convicted of crime. It has sometimes been vaguely supposed that imprisonment pure and simple had a deterrent effect, and the theory has been hinted at, rather than distinctly expressed, that the judges of our courts are so gifted with prescience that they can mete out the exact amount of time required for a criminal's reformation. Yet under the old system of imprisonment, with limited time-sentences—a system still in vogue in all our States, but gradually giving way to a more rational one—not more than eighteen per cent. of the people sent to a State prison come out with the ability or intention to earn an honest livelihood; that is, out of every 100 prisoners discharged there are only eighteen reformed, and a good many of these are not reformed criminals but are first offenders, men who do not belong distinctly to the criminal class and who would not have committed a second offence if they had not been in prison at all. If we except perhaps one-tenth of the really criminal class whose criminal operations are at least modified on



done away with by their imprisonment, society, under the old system of time-sentences and under the present system of prison labor, is protected against the criminal only while he is locked up. This is a small showing for a large expenditure. Under the old system, it was perfectly well known that a criminal came out of prison just as much a "crook" as he went in, and it became the immediate business of the police to watch him, they showing no confidence in the effect of imprisonment for his good by an expectation that any day he might fall into crime and renew his criminal associations. There is not very much satisfaction in locking up a burglar for three years to meditate and plan other burglaries in the fourth year. To protect society by locking up criminals is a mere palliative. Some of the States of the Union have long recognized this fact, and have made the remedy rather more radical by instituting the "Habitual Criminal Act," by which a man on his third conviction for certain offences is judged a "habitual criminal" and is locked up for life:

There remains yet a fourth way in which society may be protected from the criminal, and it is the only radical and true measure which Christian society has a right to insist upon. This is to put him under such conditions of training and surveillance that he will come to recognize the fact that in the long run it pays better to be an honest man than a criminal; that is, to show him so plainly the advantages of an honest life that his will may be roused in the direction of an honest life; in other words, to reform the man, to make him feel the pressure of the law so severely and so persistently that he shall come to understand that the mere chance of a reward for criminal practices is only to be got at a tremendous risk; to train him to the "habit" of honest labor, so that his mind will be fixed on getting an honest livelihood in an upright manner rather than by criminal practices; to cultivate in him an ethical sense and a spiritual impulse for righteousness; to raise him as far as possible to such a bodily condition as will remove depressing physical influences from his life, and will overcome the effect of inherited physical taints that might reduce his power of resistance to evil.

And here is a proper place to insist that there is such a thing

as the "criminal habit," as much as the "clerical habit," or the habit of honest industry; and that this criminal habit must be considered and obliterated. I know well a reformed pickpocket, a man who has led a pure and spotless life for the last five years, a faithful and humble Christian, who told me that during the first year after his reformation the habit of thieving was so strong upon him that oftentimes in a street-car or in a shop his hand had almost grasped a purse or a watch before he could bring the power of his untrained higher will upon it, and he found himself many a time in a cold sweat in recovering from such a shock. It would be an interesting thing to consider what would have been the result on this man's life and character if he had yielded to a habit of years before his sluggish will could act.

The feasibility of converting criminals into honest citizens long ago dawned upon the older penologists, and in the councils of the Prison Association of New York plans were discussed for the establishment of a Reformatory which should be at once a prison and a training-school, a place where a young man far enough advanced in criminal practices to have become a felon should be taken and trained toward an honest life. The late Prof. Theodore W. Dwight drafted the bill for such a Reformatory, and it was established in Elmira in 1877. I cannot go into details as to the treatment of felons in this most wonderful prison. I need only say that every prisoner sent there is treated individually, that he is "sized up" according to his mental, moral, and intellectual qualities and his physical condition; that the depths of his character are probed for weak spots, and that then every condition of life likely to strengthen him and to build him up is brought to bear upon him. The rewards of the place are to be gained only by good behavior. All progress is expected to be achieved through intense application of the sternest discipline. Men are sent to the Elmira Reformatory, first, that they may be made to understand that it does not pay to be a criminal; second, that they may learn that it is for them to be other than criminals; third, that they may be made other than criminals. The fact is never lost sight of that the inmates must presently go out into society again and be subjected to the test of daily temptation.

In our old prisons, the conditions of life were entirely different from the conditions of life outside. At the Elmira Reformatory the conditions are made as nearly like the outside conditions as possible, but every condition is intensified to its utmost degree. I can hardly conceive a more beautiful sight in life than to watch the enkindling manhood as the processes of training at Elmira continue. Men find they have faculties of mind and soul that they never dreamed of. They find they have abilities they did not suspect. They walk with a new purpose in life because a new purpose has been shown to them. The very wisest feature of the Elmira Reformatory is that a man is sent there to be cured of his enmity to society, to be made to understand that he can grow on his own roots and need not be a human parasite; and under the Indeterminate Sentence he is kept until he does learn, that and is released when it is learned; he is released not to become again a menace to society. He cannot go until he has acquired some means of honest self-support, and he cannot leave the institution until a place is found for him to work and earn his living. He remains a ward of the State, under its direct control without process of law, within the maximum term of the statute under which he has been sentenced, until he is released by the Board of Managers on their judgment that he is a reformed man. "Nothing succeeds like success." The Elmira Reformatory has shown a reformation of more than eighty per cent. of those who have been trained there.

If this system established at Elmira in 1877 was a good one, why not apply its principles to the entire prison-system of the State? This was the question that the Legislature of 1889 asked itself, and to which it found an answer in the present prison law of the State of New York, which is doubtless the best in the world, though the original law was modified somewhat to suit the not altogether reasonable demands of the labor reformers. The law makes it permissive that any judge sentencing a prisoner shall sentence him on the Indeterminate plan, his release on parole being subject to the judgment of a Commission made up of prison officials. The new law also provides for a graded prison-system based on age and on progress in crime. Although the law was passed in 1889, there had been last January only a score of men



sentenced under its operation on the Indeterminate plan, and a graded system had not been established, owing to the fact that the prisons of the State were so much more engrossed in politics than they were in the treatment and reformation of men.

It is beyond question that New York's three State prisons are dominated entirely by political influences and run for political ends, that the Superintendent of Prisons dare not place himself squarely upon penological principles as against the wishes of the political bosses. It is a significant fact that the people of the State are willing to trust the custody of a dangerous class of men, about 3,000 in number, to those who avowedly regard the prisons as a part of the political machine. It is a fact, lamentable, easily proven, that the prisons of the State of New York are not to-day conducted with the sole idea of the reformation and uplifting of men. They are run solely to make political capital for the dominant party, they are run in fear of the labor element, they are run to make places for "low down" politicians and rewards for political leaders. In the State of New York we have seen during the last two years an efficient prison warden of high standing in the National Prison Association of the United States thrown out of one great prison to make place for a politician whose training had been more in the caucus than in the prison; and we have seen another warden thrown out after thirteen years of service, with only forty-eight hours' notice, to make place for a man whose training had been in the press-room of a daily newspaper. It is fortunate for the State that neither of these two new wardens, however inexperienced, is a bad man; but they were not appointed with reference to their character or to the conduct of the prisons, but purely as a reward for political service and that minor officers might be controlled and drilled into line by their superior knowledge of political management. When we run our prisons to reform prisoners, we shall reform them, and we shall then reduce our criminal class. We need not hope to do it before.

The theory of the proper treatment of criminals may be summed up in a few straightforward propositions:

1. A criminal is like any other man.
2. Too great importance has been attached to the matter of

heredity, both in the judgment of criminals and in their treatment.

3. Moral traits are not inherited, except in so far as they are directly traceable to physical conditions.

4. The ratio of punishment to crime is so small as to give the criminal such a chance of escape as he distinctly counts to his advantage.

5. The criminal is a criminal of his own volition, and feels that he has an adequate motive for being a criminal. This applies, of course, to the professional criminal who commits crime against property and only incidentally against persons.

6. We cannot reduce the criminal population until we can remove the motive for crime.

7. The criminal when he becomes a ward of the State must be treated with severity, but under an intelligent method making wholly for his reformation.

8. We cannot reform our criminals until we reform our prisons.

9. We cannot reform our prisons until we take them out of politics.

10. We cannot take our prisons out of politics until special Civil Service rules are fully enforced in our prisons or so long as any prison office may be filled as a reward for political service.

11. In conclusion, to purify our prisons, to save ourselves from criminals, we as Christian citizens must throw our prayerful interest into the matter of purifying our politics and saving ourselves from politicians.

## DR. B. B. WARFIELD REPLIES TO HIS CRITICS.

THE editor of CHRISTIAN THOUGHT has kindly permitted me to look over the papers following mine at the Summer School, with a view to saying some such concluding word as I should have had the opportunity to say at the Summer School had I been able to be present there. It is needless to say that I have read Prof. Mitchell's thorough exposition of the Old Testament doctrine of the Spirit and the modes of His activities, with the utmost interest and profit. But it is probably as needless to say that, valuable and instructive as it is otherwise, I have found it very little *ad rem*. It is sufficiently remarkable that a study of the Bible teaching with reference to "Inspiration" (p. 182), the result of which is announced in the words, "I think that I have shown the Bible does not claim to be inerrant" (p. 193), should confine itself entirely to the Old Testament, and close with the confession: "I have not made a study of the New" (p. 193). I have great difficulty in reconciling such a procedure with the principle of the progressive delivery of doctrine. It is much more remarkable, however, that such a study should pass entirely by even the Old Testament deliverances which embody the estimate of the Old Testament writers as to the nature and quality of the Biblical books. The question put into discussion concerned the Bible's teaching as to its own divine character. Dr. Mitchell never quotes, never even remotely alludes to, a single one of the passages in which the Bible speaks of itself. This is Hamlet with Hamlet left out with a vengeance.

Nor is this because there are no such passages. The New Testament is full of passages in which something very definite is openly asserted or clearly implied as to the nature and divine trustworthiness of the Scriptures. Nor are such passages lacking even in the Old Testament. Dr. Mitchell tells us what he thinks of Pastor Piepenbring, and quotes, with strong expressions of admiration, from his "Theology of the Old Testament," which Dr. Mitchell has himself translated and commended to English



readers. Piepenbring may aid us to supply Dr. Mitchell's neglect to tell us what the Old Testament witnesses as to the nature and quality of Scripture. "The letter of Scripture, then, among the Jews," he writes,\* "was the supreme authority in matters of faith, the source and norm of religious teaching and even of civil law. . . . Appeal was made to sacred texts as to a divine authority."† The proof texts which he quotes will indicate the portions of the Old Testament referred to, and the nature of their testimony. Dr. Mitchell's high estimate of Piepenbring he would doubtless extend, possibly in an even enhanced form, to Hermann Schultz, whose "Old Testament Theology" also has lately been given to the English public. Schultz will aid us still more in forming a judgment of the nature of the conceptions cherished by the Biblical writers as to Scripture. "Originally," he tells us,‡ "the Biblical writers were far from thinking of applying the idea of the Word of God to their literary productions in a special or even exclusive sense. Nevertheless, in proportion as the living revelatory history ceased and only its literary records were left, the two came to be thought of as more closely equivalent. Thus the Book of the Law appeared already to the later poets of the Old Testament as the 'Word of God.'§ The post-canonical books of Israel regard the Law and the Prophets in this manner.|| And for the men of the New Testament the Holy Scriptures of their people are already 'God's Word,' in which God Himself speaks."¶ "When the time of revelation began to be looked back upon as a closed one," he tells us, "the religious monuments of that time" began to command men's reverence, and this "veneration for them, combined with the influx of Greek ideas into Israel's mental horizon, led to the formation and development of the doctrine of a verbal inspiration of the Sacred

\* Ch. Piepenbring: "Theology of the Old Testament," E. T., p. 246; cf. p. 244.

† II. Chron. xvii. 9; xxiii. 15; xxv. 4; Ezra i. 1; iii. 2 ff.; vi. 18; Neh. viii. 1; Dan. ix. 2, 11; Bar. ii. 2, 20-24, 28 f.; Tob. i. 6; ii. 5 ff.; viii. 5 f.; xiv. 4 f.; I Macc. vii. 16 ff.

‡ Hermann Schultz: *Grundriss der Evangelischen Dogmatiks*, pp. 7 sq.

§ Psalm i. 2; xix. 8 ff.; Ps. cxix. 11, 105.

¶ I Macc. i. 56; xii. 9; cf. Sir. xxiv. 22, xlix. 10.

|| Matt. v. 8; John x. 35; Rom. i. 2; Gal. iii. 8, 22; iv. 30; Heb. iv. 12; viii. 13 (II. Peter. i. 20 ff.).

Books." "This view of the books of the Old Testament," he adds, "was the ruling one in the time of Christ in the pious circles of Israel, partly as a simple, pious conception, partly as a scholastic theory." "Of the latter Jesus knows nothing," but "the scholastic men of the apostolical circle recognize the view of the divine origination of the Old Testament books as such in express words,\* as well as by the way in which they cite them."†

This too is, no doubt, a very inadequate statement, and a statement somewhat colored by Schultz's special point of view. But it so far supplies Dr. Mitchell's omission as to advertise to us very clearly the fact that the Bible has something to say on this subject; and that among the things that it has to say must be counted its teaching the theory of "verbal inspiration," both by express statement and by clear intimation. Say that this teaching is not explicit in every portion of the Bible; say that it is only in the later books of the Old Testament that it is first clearly implied, and only in the more scholastic writings of the New Testament that it appears in the form of a fully developed and fixed theory. Possibly something like this might be expected in a series of books representing a long sequence of ages during which the delivery of doctrine was progressive. What cannot be denied is that this doctrine is taught in the Bible; and most explicitly, and most in the form of fixed theory, in the later and culminating portions of the Bible. One would think that in an exposition of the Bible's doctrine of "Inspiration" this fact would need to be explicitly recognized and made use of.

It is, indeed, of necessity, the decisive fact for such an investigation. For, either on the one hand we will find all the facts of teaching and phenomena in the Bible accordant with it, and so expound this as the Bible's doctrine of inspiration; or else, finding the other facts of the Bible's teaching and phenomena discordant with it, we will be forced to recognize that the Bible's deliverances as to its own character and divinity are inconsistent with one another and with its phenomena, and thus to find not

\* II. Pet. i. 19 ff.; Heb. iv. 12; I. Pet. i. 10 f.; II. Tim. iii. 16.

† Heb. ii. 6; iii. 7; v. 6; vii. 17; viii. 13; x. 15; cf. Gal. iii. 8, 22.

only its teaching as to its own divine character, but also, by this very fact, its authority as a doctrinal guide in general, discredited. It is because this is the state of the case that I cannot agree with Dr. McLane that the difference here is a small matter. I should be glad to believe that Dr. Mitchell's personal attitude towards the Bible and my own are not so very far apart. But I am not dealing with Dr. Mitchell's personal attitude towards the Bible, into which many currents of influence may enter, but with Dr. Mitchell's expressed theories with regard to the Bible. And in these, as I think, the whole question of the authority of the Scriptures is involved.

Dr. Mitchell's more formal statement of his theory of inspiration is given in his second paper. Inspiration, it seems, is conceived by him somewhat under the form of a universally diffused force—say light; and the difference between one of the Biblical writers and a fervid preacher of to-day is only one of degree—the one may have received more of this light into his soul than the other. It is obvious that there is no logical place here for the supreme authority of the Bible. Why may not we, in these later days of greater light, after centuries of Christian teaching and Christian living have elevated all our faculties, have a greater capacity for the light of heaven and have more doors and windows thrown open to receive it, than, say, Moses—if Dr. Mitchell will allow (for the sake of argument, at least), that Moses wrote any of our Bible? Or, than one of those numerous Great or Little Unknowns, who, for lack of more precise knowledge of them, we are reduced to calling J or E or P or D? Or, than one of those possibly still more numerous Unknowns who live a doubtful life under the name of “the Redactor,” and the stupidity of whom is the marvel of every reader of the works they have left the traces of their hands upon? The main question, however, lies still further back. Can any one suppose that this shadowy theory of inspiration which Dr. Mitchell proposes is identical with that “scholastic theory” of “verbal inspiration” which Schultz tells us, and tells us truly, is enunciated “in express words,” as well as implied “in the way in which they cite the Old Testament books,” by the “scholastic men of the apostolic circle”—by Paul and Peter and the author of the Epis-

tle to the Hebrews? The difference here measures how little the authority of the Bible avails nowadays.

This, then, is the real question involved, and it is far from a small one: Is the Bible authoritative as a teacher of doctrine? It cuts even deeper than that, and takes the form, Is Christ authoritative? For, seek to soften the statement of the matter as we will; say, with Schultz, that Christ held this doctrine of Scripture only as "a pious intuition," and not in the form of "a scholastic theory"; the fact remains that it was Jesus' conception of the nature of Scripture. What are we to do with Jesus? Modern theology has an answer which amounts, when stripped of its carefully chosen softening phraseology, simply to the brutal response: Keep Him in His place. Has there ever been a more depressing output of theological literature since the beginning of the world, than the German and French discussions of the last decades on "Authority in Religion"? And that the type of thought which would mark limits around the "authority" of the God-man is invading English circles, any one can assure himself by reading, say, the opening papers in a recent manifesto of young British Congregationalism.\* It would be a crime to shut our eyes to such signs of the times. The fact is, we are in the midst of a widespread revolt against "external authority." And what is the alternative to "external authority"? What, but the sole authority of the human spirit? It matters little or nothing what our ontology of this "subjective authority" may be. We may call it Reason, or the Christian Consciousness, or the Witness of the Holy Ghost in the Heart, or Immanent Deity. Call it what you please: men mean to appeal to themselves and what is within themselves as over against any "external authority," be it the Word of God or the Word Indeed. Here is the real centre of the battle; and it is not a small matter on which side we shall be found in this strife.

\* "Faith and Criticism." Essays by Congregationalists. (E. P. Dutton & Co., 1893.) See especially pp. 42, 77, 131, 167.



## LESSONS FROM THE PARLIAMENT OF RELIGIONS

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[This article and the one following it are republished by consent from *The Outlook*. Dr. Abbott was one of the ten lecturers before the first Summer School of the American Institute of Christian Philosophy, and for many years one of its most valued members.]

THE amount of wise forethought and patient toil expended by Mr. Bonney and Dr. Barrows in accomplishing the first of the World's Congresses, the second the particular Congress known as the Parliament of Religions, will never be appreciated nor even understood by the multitudes who attended in person and the larger multitudes who have obtained through the press the advantage of their labors. The value of achievements, however, is to be measured, not by the toil they cost, but by the service they render. Will the Parliament of Religions be of any real service to mankind—or is it merely an intellectual curiosity, a sort of Athenian pageant, appealing for the moment to those who are always curiously seeking to tell or to hear some new thing? What will be the issue—what, if any, the profit of it all?

If we interpret it aright, it is more than either an intellectual curiosity or a remarkable achievement. For a century the fame of America as a home for the poor has been extending, and men of various races and religions have been seeking here for that opportunity for themselves and their children which in older lands was denied them. This human interest becomes at last so strong and so widespread that when prophetic men see the opportunity, the world shows itself ready for it. The religious thought-leaders of other lands—Japan, China, India, eastern Europe—come across the sea, partly, no doubt, to tell us what their faith is, but certainly not less to learn what our faith is. This is the first and most patent fact. The first and most apparent duty of the Christian Church was to send thither its ablest representatives to tell the wise men from the East what the

Christian faith is. The Roman Catholic Church, with characteristic sagacity, saw and took full advantage of the occasion. With what seems to us a singular fatuity, the Anglican communion stayed away. But, despite that unfortunate fact, Protestant Christianity was worthily represented: in a great variety of forms of thought, it is true; but Protestantism could not be truly represented in any other way.

The first effect of this Parliament of Religions must be to correct the opinion too often entertained, and sometimes even sedulously cultivated, that all forms of religion but our own are a mixture of ignorance and superstition. There is as little ground for the Christian charge that all foreign priests are self-seekers as for the analogous Protestant charge against all Roman Catholic priests, or for the similar infidel charge against all Christian ministers. The ecclesiastic's coat is no sure preventive of selfishness; the ecclesiastical spectacles are no guarantee of the truth. But whatever other impression the various speakers at the Parliament of Religions may have left on the minds of their audiences, there is no doubt that they left one of profound spiritual earnestness. The Shinto priest, the Buddhist philosopher, and the Roman Catholic archbishop were not one whit less serious in their quest for truth and righteousness than the Protestant theologian. These men were all children of God, with the heart-hunger for God, with their faces set toward God—and with some message from God.

For, to the unprejudiced, scarcely less clear was the lesson that each had some word to utter which was worth hearing by the others. The different faiths to which men are conducted by their quest for truth do not drive us to believe either that there is no truth, or that all faiths are equally valuable expressions of it. There remains a third alternative—that truth is so large and the individual man so small that no one man, no one race of men, sees it all. Not only is our sight obscured by prejudice, not only is our seeking not wholly pure from selfishness and self-will, but we see from different points of view, and through different moods and temperaments. If the Oriental is too mystical, the Occidental is not mystical enough; if the one uses his imagination too much, the other uses it not enough; if the one

constructs a philosophy of dreams, the other tends to deny all truth which comes by vision ; if one worships only the God within himself, and seems almost to deny both divine and human personality, the other forgets that God can be truly worshipped only as He is within ourselves. We can give the Orient lessons in thinking and doing ; but the Orient can teach us how to be still and know that God is God.

It is probable that there will be some tendency, as a first result of this Parliament—such a tendency seemed to us discernible in certain indications in the sessions themselves and in the not always profound reflections thereupon in the daily journals—to reduce religion to a mere sentiment ; to think and to declare that there is no great difference between different religions, and even to applaud more generously the unexpected utterance of religious feeling by the apostles of curious face, figure and attire than the more familiar, if soberer, utterances of Anglo-Saxon Christians ; to convert the occasion into one of mutual admiration, and to separate with the comfortable reflection that we are all going to Heaven together. But we are persuaded that this is a sentiment as temporary as it is superficial, and that when the report of this Parliament is published, as it soon will be, and is read and studied with care, as it ought to be, it will do more than merely give a new and valuable object-lesson in comparative religion. It will also convince at least all thoughtful Christians that what other religions seek for, the religion of Jesus Christ gives. He who believes in the religion of Jesus Christ can ask for no better demonstration of its truth than that it be placed side by side with other forms of the religious life, and with those other forms presented by their ablest advocates and in their noblest forms—with Shintoism, by its very nature local and provincial ; with Confucianism, the most ancient form of the modern school of ethical culture ; with Brahmanism, the parent of all mediæval and modern mysticism ; with Buddhism, whose doctrine of God is, We cannot know Him, and whose doctrine of life is, It is better not to be ; and with Mohammedanism, at its best estate an incarnate and unmerciful law. In contrast with these forms of religion the Christian sees in Jesus Christ a Saviour, **not of a race or a nation, but of the whole world ; an ethical**

teacher who gives with His instructions power to fulfil them ; a seer whose visions are confirmed by a well-attested history ; a religious teacher who reveals the before unknown God and glorifies the life from which Buddha seeks escape ; a Son of God who reveals, because He incarnates, the divine mercy.

The wise student will get from this Parliament both a broader and a profounder conception of Christianity ; he will learn that it is more than Romanism or Anglicanism or Puritanism or Protestantism or even Occidentalism ; he will perhaps even perceive that Mozoomdar is right, and that there is an Oriental Christ whom we have not known. But he can reach no other conclusion than that the real question for the world is, not between different forms of religion, each of which contributes something which the other lacks, so that out of all a universal religion is yet to be constructed, but between the doctrine of Strauss that man is not a religious creature, and the Christianity of Jesus Christ. We believe that the final issue of the Religious Parliament will be at once to broaden our conception of Christianity and to make its acceptance both a logical and a spiritual necessity.

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## A PEN PICTURE OF THE PARLIAMENT.

BY MISS FLORENCE E. WINSLOW, SAUGERTIES, N. Y.

THE projected "Parliament of Religions" in Chicago has become a fact, and a fact so assured that its principles and lessons can never again be eliminated from the Christian consciousness of America. Those who came up to its deliberations in answer to the faith of Dr. Barrows and his helpers have seen thousands of people thronging to the Art Institute, listening to lessons of toleration and brotherly love, and aspiring to the better knowledge of a common Father ; no cloud has fallen upon the Congress, save it may be the passing one of the disapproval of the Archbishop of Canterbury—and that, in view of the cordial blessing and approval of Dionysus Latas, Archbishop of Zante, a high dignitary of the Greek Church, the enthusiastic participation of prelates of the Roman branch of the Catholic Church, and the noble addresses of at least one bishop and sundry clergy



of the American Episcopal Church, caused but a small obscuration of the sunshine bestowed upon the Parliament by the distinctively "catholic" section of the universal Catholic Church of Christ, here gathered in conference with representatives of those who, under widely alien forms, still worship God according to the highest light of such revelation of Himself as He has so far seen fit to give them.

The first days of the Congress were largely occupied in presentations of the various religions represented, and of the most attractive and impressive personalities of those who have come afar from East and from West to set forth their ideas of God and to express their sympathy with the great idea of human brotherhood in relation to this God.

Among the Indians who, under the general name of Hindus, here represent a variety of religions and sects prevalent among that most religious people, stand prominently Narasima-Chari, Swami Vivakananda and Dharmapala. The first of these is a high-caste Brahmin; in common with the many others of his race who are seen on the platform of the Congress, he is marked by a fine physique, indicating mental and spiritual refinement; he is a Brahmin of the Brahmins, young and handsome. The same qualities of inherited aristocracy mark Swami Vivakananda, a priest of Brahminism, who is one of the most thoroughly and broadly educated men in Europe wearing the yellow robe of the priest; a magnificent orator, Vivakananda stood on the platform of the Congress and plead eloquently for the ancient religion of India—the Vedic. Dharmapala, a Buddhist priest from Ceylon, has a face marked by deep spirituality; his expositions of the pure and gentle teachings of the prophet whom he represents have been everywhere listened to with respectful attention. While to him Gautama Buddha was the absolutely perfect teacher, he renders deep homage to Jesus the Christ of Christianity. His pure white robes mark him as the teacher. He is here directly representing the Bishop of Ceylon and the orthodox Buddhism of southern India. Miss Jeanne Serabji, Khersedji Laugma, of Bombay (a friend of Ramabai), a converted Parsee, and Chakrarti, of the Theosophical Society, are other noted Indians. A large delegation of Buddhists from Japan came early to the Con-

gress, in Japanese ecclesiastical robes. The Rev. Zitsuzen Ashitsu and Kinza Ringe Hirai, the latter of whom speaks fluent English, excite great interest wherever they go. The Rt. Rev. Reuchi Shibzata is a Shinto Bishop, and an eloquent and earnest exponent of Shintoism; while Pung Kwang Yu, the eminent Chinese diplomat accredited to the Government of the United States, has been received with applause, less, perhaps, as a disciple of Confucius than as the representative of a nation with whom our recent breach of faith is keenly felt, at least by the Christian sentiment of our Nation as represented and expressed from time to time in this Congress.

As links between these representatives of far-away historic and ancient religions, whose beginnings reach back to the dawn of the development of Aryan and Semitic nations, and Christianity, stand the earnest promoters of social reform in India, members of the Brahmo-Somaj, that wonderful movement whereof Phillips Brooks said that it was the most interesting of all movements outside the religion of Christ, inasmuch as it was the first movement of the heathen mind toward Christianity, a movement not induced by Christian influence from without, but, as it seemed, the direct working of the Spirit of God from within the oldest of the great race-religions of the earth toward a fuller knowledge of Himself. Mozoomdar, the author of that wonderful book "The Oriental Christ," has thrillingly told of the growth into theology, morality and spirituality of the Brahmo-Somaj, the reverence, trust in God and man, and the progressive spirit of this new dispensation of the religions of the East. The Unitarians set forth a strong claim to fellowship with the Brahmo-Somaj, but there seems an essential difference between the working of the minds of the members toward the fuller light to be found in Jesus the Christ, and the theological position of our liberal religionists with regard to historical Christianity. The young man with Mozoomdar, the reformer of India, is Nagarka, and in his enthusiasm with regard to the abolition of child marriage and of caste, the treatment of child widows and other abuses of India, he seems fitted to carry on the work of Babu Chasesb Chunder Sen and Mozoomdar.

It remains to allude to one other presentment of a great relig-

ion—namely, the explanation of the tenets of Mohammedanism given by Mohammed Alexander Webb, of New York City. Mr. Webb, as an American advocating the claims of Islam, did not stand before the Congress in as favorable a light nor so insure the sympathies of the audience as did any of the able men who stood up simply to tell what their race-religions had done for them and for the nations whose light they had been, and how, all along the line, their fathers had been feeling after God if haply they might find Him. An American who had become a Mussulman and returned to convert Americans to Mohammedanism did not have at the start the sympathy of an American Christian audience; and his attempt to defend polygamy was received with hisses, the only distinct mark of disapprobation shown by the audience during the sessions thus far. But it must be allowed that Mr. Webb made a very fair showing for his faith, gave a glowing picture of the simple, fervent faith in God of a true follower of the Prophet, of the moral condition of society under his teachings and the high degree of civilization the Moors had once attained. He also corrected many impressions which he claimed were false as to the warlike nature of the faith, its sensuality and degradation of women, claiming that it gave to woman a high position, and that such social vices as drunkenness and prostitution and marital infelicities were impossible in it. A notable figure and event of these early days of the Congress has been the Archbishop Dionysus Latus, of Zante, Greece, who, in his rich pontifical robes, attended by his archdeacons, delivered a superb historical address on the ancient Grecian influence over the world and the position of the Greek Church as the historical pioneer and Church of the fathers. The original Catholic Church of Christ it seemed historically to be by his showing; and as, at the close of his noble address, he bestowed its blessing upon the Congress, saying: "I embrace as my brothers in Jesus Christ, as my brothers in the divinely inspired Gospel, all men, for we have a common Creator and common Father—God—and a universal Saviour—Christ," and led the vast assembly in a prayer for blessings upon the united peoples of the world and the United States, it seemed as if the Parliament had received an apostolic benediction by the hand of this magnificent white-

haired prelate, direct historical representative of the first Church of Christ.

It is not our purpose to distinguish the many men who have spoken here. Amid so many foreign religions pressing from without, the impulse is in no wise to accentuate lines of Christian division. Yet we must note a fine address by Bishop Dudley, of Kentucky, because it bravely sounded a note of reunion along the lines of historic thought heretofore set forth by the American Episcopal Church. Other utterances have been as liberal—and have been wisely liberal—because in them the speakers have in no wise yielded the grounds of their own personal convictions. Before taking up certain bearings of subjects connected with this Parliament, which we must do in a later letter, let us note the general trend of subjects as they have been treated by speakers at the Congress. Up to this writing the subjects have been rather of a speculative and abstract order. The great idea of God—Theism—was treated by the Hindu, the Jew, the Buddhist, and the Christian; the correlative idea of human brotherhood, by the Greek, the Japanese, the Chinaman, the Roman Catholic, the Anglican, and men of other Protestant faiths; the essential connection of religion and humanity, by such men as Lyman Abbott, Edward Everett Hale, Joseph Cook, Cardinal Gibbons, Protop Chunder Mozoomdar, Prince Serge Wolkonsky, a Russian Prince, and the Rev. H. Peirira Mendes. The influence of comparative and dead religions was ably set forth in one session; while the Scriptures, Jewish and Hebrew, were upheld by Prof. D. G. Lyon, the Rev. Charles H. Briggs, D.D., the Rt. Rev. Mgr. Seton, Rabbi Gottheil, the Rev. Theodore Munger, Prof. J. Estlin Carpenter, and others. The Historic Christ and the Incarnation were fruitful themes for many papers. The Relation of Philosophy to Religion, with Max Müller, Dr. Haweis, of London, and Prof. Pratt, Dwight and Landis as writers or speakers; and Christian Evangelization, with a paper on "Christianity Verified by Human Experience," from Prof. Kosaki, of Japan, with an address by the Rev. B. F. Mills on "Christ the Saviour of the World," were notable features of the close of the first week's session.

The relations of the ethnic religions to Christianity are, in



every phase of these meetings at Chicago, forced more and more into prominence, as the strong personalities of the men who represent Brahmanism, Buddhism, Confucianism, Shintoism, press themselves upon the listening thousands; their seriousness, earnestness, devoutness and spirituality, as they sit side by side with Greek, Anglican, German and American Churchmen, preclude the thought that their religions are ancient shades which will fall or melt into mist as the triumphant light of Christianity shines through them. The representatives of the Hindu cults, in particular, are no men of straw, and through their eyes Christians have looked, many perhaps for the first time, into the depths of religions which for thousands of years have not only occupied the minds of philosophers, but have formed the ethical codes and directed the Godward aspirations of millions and millions of human beings. What attitude shall Christianity assume toward these religions? how shall it readjust itself to the needs of these great peoples? These questions have been prominent in the minds and words of a large number of the most eloquent of our speakers. Christianity has been severely criticised by the representatives of such religions. Such criticism has been humbly received by Christians, because, strange as it seems, Christ and Christianity are quite separate in the minds of these representatives of alien faiths: the former is admired, respected, loved, almost worshipped, by certain of the religious cults; the latter, Christianity, as seen by these men, is a mixture of greed, aggressiveness, bigotry, alien and even vicious customs, and vices which the leaders of the native faiths dread to see intrrenched in the moral life of their peoples.

Rather than quotations too manifold for the space at our disposal, let us give a brief sketch of a scene on the platform of this tolerant Parliament of Religions. It is morning, and the vast congregation rises to join in the universal prayer. To the left of Dr. Barrows, the Presbyterian divine to whose faith and courage the world owes this Parliament, stands the Greek Archbishop, who is an enthusiastic participant in the exercises; there is Dharmapala, the Buddhist, with head reverently bowed, and the Japanese Shintoists and Buddhists, and the superb Hindu priest of Brahma, Vivakananda, and the Jainist, Hinduist,

and the eloquent Mozoomdar and other reformers of the Brahmo-Somaj, and Jews and Africans, Syrians and Armenians, with representatives of every Christian sect. All rise in reverence, joining in the Lord's Prayer with bowed heads and recognition of a common fatherhood in God. All are brothers before Him. The Roman bishop, or perhaps the Greek, gives benedictions on the proceedings of the day ; later the hymn, "Nearer, My God, to Thee," written by a Unitarian, unites in praise the men of so many races and colors. The subject of Christian work in India calls Vivakananda, in his brilliant priestly orange, to his feet. He criticises the work of Christian missions. It is evident that he has not tried to understand Christianity, but neither as he claims, have its priests made any effort to understand *his* religion, with its ingrained faiths and race prejudices of thousands of years' standing. They have simply come, in his view, to throw scorn on his most sacred beliefs, and to undermine the morals and spirituality of the people he has been set to teach. Narasima, the next Brahmin, graduate of a Christian college, familiar with Christian theology, yet still Brahmin, tells how repugnant such customs as the eating of animal food and the intermarriage between castes is to him, and how the impression has gone abroad among his people that to become carnivorous and to violate the moralities and sanctities of the family life of the Hindu are necessary preliminaries to Christian baptism. Dharmapala, gentlest of men, almost Christian in his reverence for Christ, but a Buddhist priest, pleads for the appreciation of all that is good in the native faiths by Christian missionaries, and puts plainly before the Conference the fact that the mistaken bigotry and intolerance of Christian missionaries has not only hindered the spread of Christianity, but did not represent to the natives the gentle and lowly Jesus. Mozoomdar, from his half-way house between the ancient faiths of the East and Christianity, puts in his plea for assimilation, rather than iconoclasm, in dealing with the ethnic religions, as they are met by missionaries at the threshold of their work of conversion. From the Japanese, with their eager desire to adopt foreign customs, and their less pronounced national sentiment, come cries of a different character. They are seeking, one and all, to get out of the confusion

induced by so many conflicting Christian sects, and, in the stillness of their own hearts, to commune with God and learn what the Christianity of Jesus Christ really was. From all over Japan came this message for union among Christians ; at least for such unity of missionary Christianity as should keep the results of Western divisions and ancient schisms, seams, and scars out of the sunlight of the incoming races of the world, who long to see the "Light of the World" through lenses unclouded by the race prejudices or the historic battles and victories of other nations or other climes.

Here, then, before the platform of the Parliament, on this, in one sense, culminating day of its sessions, sat thousands of Christians meekly listening to the criticisms of priests and teachers of alien systems of ethics and religions. That all should join in vigorous condemnation of such horrors as the rum and opium traffic, as the foreigners urged the responsibility of Christian nations for these abominations, was to be expected ; that such criticism of their chosen missionaries and representatives from members of heathen cults should be so fairly received by a Christian audience, constituted largely of the clergy, marked, we dare to think, an epoch in the history of the conversion of the world. The two main lines of reform on which Christianity must move in its progress toward the conversion of the world had been clearly set before the Congress by members of the representative race-faiths ; they were, the study of comparative religions, and the unity of Christian sects into one undivided, visible conquering Christian Church. From Japan the cry had almost risen to the climax of "Hands off! Let us alone to find our Christ and develop without your help a united National Japanese Church."

It seemed the event of the Congress when the Rev. George T. Candlin, an English missionary to China, arose and delivered the message which he had come nine thousand miles to give, correcting such representations of the foreign speakers as might be supposed to reflect on Christian missionaries, and speaking enthusiastically of their devotion, earnestness, enthusiasm, and Christly spirit ; he yet firmly maintained the necessary revolution of missionary methods. He believed the Parliament ought to re-

sult in the bringing about of such union between different churches as now exists between members of the same church, and, as a step to establishing such relations, between the Christian religions and non-Christian faiths such relations of toleration, mutual respect, and love as now exist between Christian Church and Christian Church. The missionaries of the world are far in advance of the churches at home in sentiment on this question. They realize that the conversion of the world and the union of Christians must go together ; the present missionary problem is, "Given a Christendom of religious sects, wrangling about minor points of doctrine, to produce a universal harmony from their united action." No individual church adequately represents, nor can the whole taken indiscriminately adequately represent, until they shall be united in one, what Christianity means. "The Christian workers all around the globe are looking toward this Parliament for encouragement in missionary work, and if it does not commit itself unreservedly to the principle that the communication of Christianity is of priceless value to the world, it will turn its back on Jesus Christ. We shall never falter in the belief that our religion must be given freely, unreservedly, with royal bounty, to all the sons of men. Yet what we claim for ourselves we concede to others. We say to each of the ten great religions here represented, 'Live for your religion, work for it, pray for it. We will not hinder you. If you have any religious beliefs of value to us, we want them. The meaning of Christianity from a missionary point of view is infinite desire to give and infinite willingness to receive.'"

The world's religious debt to Asia, to its spirituality, its devotional spirit, to the purer of its ethical codes, was brought out by many speakers, and it was earnestly set forth that Christians should learn all that is best in the teachings of the great prophets of the East, and, so learning only, be prepared to teach the full and perfect revelation of God in Christ, meeting the learned disciple of Buddha or Confucius on such plane of ethical and spiritual development as his religion has placed him on, and leading him to the higher places in Christ Jesus—to carry him on through his many avatars and revelations of good to the true incarnation, the revelation of God in Christ.



Another division of this subject was the consideration of points of contact and contrast between the ethnic and Christian religions. The Rev. R. A. Hume, of New Haven, a native of the East, took the lead here, showing the introspective and imaginative character of Eastern thought and its craving for comprehensive unity in contrast with the practical and logical character of the Western mind and its passion for external and historical fact. The contrast between Christian and Eastern thought appears prominently in the thought of God's relation to sin and sinner, for according to most Eastern cults there is no sin, nor sinner, nor Saviour; sin is a matter of fate, and salvation, in its popular form, getting out of trouble into some safe place; in its philosophical, a passing from the ignorance and illusion of conscious existence, through unconsciousness into the infinite. Yet both Christian and Eastern thinkers recognize an infinite Being dwelling in every part of the universe and ever revealing Himself. Both teach that the universe is a unit, and that all things come under the universal laws of the Infinite.

The question of Christian union, which from the first was one of the largest issues of the Parliament, grew in distinctness until it became the dominating enthusiasm of the hours as they passed. What was, in the opinion of many, the great paper of the session, "Religious Unity and Missions," by the Rev. George T. Candlin, of Tientsin, China, and "The Anglican Church in its Relation to Civil and Religious Liberty and its Claims as a Promoter of Reunion among Christ's Peoples," by Dr. Thomas Richey, of New York, succeeded one another, and prepared the way for Dr. Philip Schaff's address on the "Reunion of Christendom." The latter gave an impartial, sympathetic and historic review of each Christian Church and denomination, and showed its place, as emphasizing some form of Christian thought or needed element of government or worship, and finished with a statement of the larger and newer thought wherein the universal Church is more than the local. It was another of the historic moments of the Parliament, this day of longing for Christian unity, for the presence of so many representatives of alien religions facing the Christian speakers forced upon the Christian mind as never before the essential necessity for the fulfilment of the high priestly

prayer of Jesus. It was felt that it must be answered, that all Christians must be "one" before the unconverted world could know that God had sent Him to be the Saviour of mankind. We can only mention with sympathy the tender, manly, affectionate appeal of Bishop Keane, of the Catholic University at Washington, for reunion along the lines of historic Catholicity; if his thought sees that historic line only as coterminous with the Roman branch of the great Catholic communion, he still struck a firm note of possible reunion, which, with waning prejudices on both sides, taken with the participation in this Parliament of Greek prelates and the well-known messages of the great Protestant-Catholic Anglican Communion on this point, gives room for hope that Catholic and Protestant bodies will be ready for the great reunion which means, in the opinion of so many, the complete conquest of the world for Christ.

We note in closing the representation of one ethnic religion which had no man to set forth its claim in this great gathering of the religious faiths of the earth. It was not because the American Indian had no faith, nor that his position as the first element, chronologically, of the American Nation was overlooked. All efforts failed to secure his presence; but in this case an "absent" Indian proved the best kind of an Indian, for no Indian, living or dead, could have set forth so sympathetically, in gentleness, love and reverence, the features of the primitive religions of the red men of America as did Miss Alice Fletcher, who has devoted her life to the study of their relics and the service of their peoples.

## ABOUT BOOKS.

[In this department we shall make mention of recent publications, especially those in the line of our studies. There will not be space for extended review. The name of the book, its publisher, and its price when known, together with a brief statement of its drift, will probably meet the demands of our readers. Any book mentioned will be sent post-paid, on receipt of price, by WILBUR B. KETCHAM, 2 Cooper Union, New York.]

—J. A. Hill & Co. of this city have just issued a new edition of "Presbyterians"; a popular narrative of their origin, progress, doctrines and achievements, with special chapters by representatives of the United Presbyterian Church of North America, the Cumberland Presbyterian Church, the Presbyterian Church in the United States (the Southern branch) and the Presbyterian Alliance. The book is written by the Rev. Dr. George P. Hays of Kansas City; and Dr. John Hall of this city, and Dr. William E. Moore of Columbus, O., have written special introductions. The book has been brought down to date in the new edition, covering the action of the General Assembly at Washington last May in the case of Prof. Charles A. Briggs of the Union Theological Seminary. The book is what its name indicates, a popular narrative, and the engravings of Calvin, Knox and other heroes of the Church as well as cuts of the leading theological seminaries, colleges, universities, hospitals and homes connected with the denomination, add to the interest of the volume. Dr. Hays has placed the religious world under a deep obligation for this excellent presentation of the subject, and his volume will be read with great interest, not merely by those who follow the blue banner, but by all who are interested in the advancement of the Redeemer's kingdom. Dr. Hall well says: "Circulation of this contribution to the history of Presbyterianism will, it is to be hoped, not only recall the past and emphasize its suggestive lesson, but will also bear beneficially on the present and on the future."

—In these days when the foundations of religious truth upon which the fathers rested their hopes of happiness, here and hereafter, are being rudely shaken in the interest of scholarship, or of

unbelief, according to the attitude of the critic, it is a relief to see a book by Newman Hall entitled "Atonement the Fundamental Fact of Christianity." For three-score years this faithful preacher of righteousness has been studying the Bible and enjoying a religious experience that all Christians might well covet. More than fifty years he has been in the ministry. In every sermon he has preached, in every book he has written, from "Come to Jesus" to "Divine Brotherhood," he has interwoven the assurance that salvation through the atoning sacrifice of the Lord Jesus Christ is not merely an important, but the essential and characteristic feature of Christianity—nay, more, its fundamental fact. This book of 160 pages is published by the Fleming H. Revell Company, and will repay careful study by ministers and laymen alike.

—Emile Zola's writings have had such reputation for filthiness that until the appearance of his latest work the writer of this notice has never read a line of that author's productions. It is not rational to try to "find out" evil. That was the earliest and most destructive temptation of our race—the temptation of knowing the evil. One should not voluntarily contract a bad disease so as to have personal knowledge of that particular evil. For that reason we have avoided Zola until we heard that none of the charges made against his former books could properly be brought against his latest story "*La Débâcle*"—The Downfall. It is a story of the Franco-Prussian war giving an account of the overthrow of France and the destruction of the throne of Napoleon III., whose memory this book would assign to the undying contempt of all posterity. It is a book of tremendous power, exerted with apparently perfect sincerity, and exhibiting extraordinary ability for observation and description. The author seems to have been preparing himself for the work by the most industrious and elaborate examination of details, and united them in a story most realistically vivid and pathetic. We have seen nothing so powerful in years. The historical value of the book draws the attention from the picturesque and dramatic story which it contains. It is so fearful that no one should read it who is not in a healthful nervous condition. It is to be hoped that this powerful book will have an influence upon the moral



character of the French people. It ought to promote all the aims of the Peace Societies in the world, that so contemptible a person as Napoleon III. could precipitate such horrors as accompanied the Franco-Prussian war. It ought to lead nations to establish some method which would keep their destinies out of the hands of any man who might temporarily be at the head of national affairs.

—"A Gentle Benefactress."—Mrs. J. J. Colter's book, published by the D. Lothrop Co. has a title which appeals to every sympathetic nature. It is a story of a young girl with ample means, but without near family ties, who determines to share her good fortune with those who are brothers and sisters in a larger sense. She helps the poor and needy, rescues the outcast, encourages the gifted, struggling and ambitious, and so not only enriches their lives, but makes her own rounded and complete. Mrs. Colter's former book, "One Quiet Life," is dear to many hearts. Plans for a new building to be erected for the D. Lothrop Co., at the corner of Atlantic Avenue and India Street, have been completed. The lot is one of the finest in Boston for such a purpose.

—The Rev. Jas. S. Dennis, D.D., for twenty-three years connected with the Syrian Mission of the American Presbyterian Board and the Beirut Theological Seminary, and at present Professor of Arabic in Princeton Theological Seminary, has just issued, through the Fleming H. Revell Co., "Foreign Missions After a Century" (\$1.50). It comprises six lectures delivered before the Princeton Theological Seminary last spring, being the first course of the recently established Students' Lectures on Missions. The lectures are: 1st. The Present-Day Message of Foreign Missions to the Church; 2d. The Present-Day Meaning of the Macedonian Vision; 3d. The Present-Day Conflicts of the Foreign Fields; 4th. The Present-Day Problems of Theory and Method in Missions; 5th. The Present-Day Controversies of Christianity with Opposing Religions; 6th. The Present-Day Summary of Success. The fifth lecture ought to be read by every Christian interested in the recent Parliament of Religions. The volume is inscribed to the memory of Arthur Mitchell, "who

loved the cause of world-wide missions with a passion which he caught from his Master."

—Lovers of the Drummond literature—and they are a host—will be glad to know that Wilbur B. Ketcham, No. 2 Cooper Union, has just issued a booklet "Joy, Rest and Faith," by this popular Scotchman.

—"The Briggs' Heresy Case Before the General Assembly," compiled by John J. McCook, LL.D., a member of the Prosecuting Committee, is an interesting volume of nearly 400 pages, containing the printed documents and arguments submitted by the Committee against Prof. Briggs at Washington, last May. The history of this famous ecclesiastical trial is given in outline from the delivery of the Inaugural Address in January, 1891, to the formal suspension of the professor in June, 1893. The book may be obtained from Col. McCook, at No. 120 Broadway, New York.

—The Rev. Dr. Theodore L. Cuyler, whose voice and pen have been prominent in the religious world for many years, has prepared, and Fleming H. Revell Co. has published, a companion volume to his popular work, "How to Become a Pastor," entitled "The Young Preacher." It consists of advice to his young brethren. Few clergymen have had a longer or more fruitful experience, and from this peep behind the scenes the theological student and the young pastor may get many helpful suggestions. Nor will the layman be disappointed who spends an hour learning how sermons grow and what a working church may accomplish.

—For many years one of the leading members of our Institute was Isaac Errett, the founder of *The Christian Standard*, of Cincinnati, and the author of several well-known books. Five years ago he was called "to go home and rest—rest where there are brighter heavens and richer flowers and sweeter songs and holier friendships." The executors of his estate have just issued a volume, "Linsey-Woolsey and Other Addresses," which will be read with great interest not only by the members of the Christian Church of which he was a shining light, but by all who

have listened in other days to his ringing words. An excellent portrait of our friend adds to the value of the book.

—From the Open Court Publishing Co., of Chicago, we have received a "Primer of Philosophy" and "The Religion of Science," both by Dr. Paul Carus. The author is frank in declaring that his point of view cannot be classified among any of the various schools of recent thought. It represents rather "a critical reconciliation of rival philosophies of the type of Kantian apriorism and John Stuart Mills' empiricism." By effecting this reconciliation he hopes "to set the ship of philosophy afloat again." Dr. Carus is a German by birth and education and was for some time a professor in Dresden. He took charge of "The Open Court" in 1887 and of "The Monist" three years ago. The religion of science, whose champion he appears to be, he defines as "that religion wherein man aspires to find the truth by the most reliable and truly scientific methods."

—The Fleming H. Revell Co. has issued in small pocket form—so popular at this time—Dr. A. J. Gordon's devotional work "In Christ." This is one of the earlier books written by this eminent Boston preacher. The prayer of the author when sending it forth twenty years ago "that its perusal may help some to rest in Christ with a deeper assurance, to abide in greater spiritual fruitfulness and to wait for His appearing with a more devout watchfulness," has been answered many times. Christians who desire a closer union with their Lord, and have not found that rest for which they seek, should secure this book.

—Wilbur B. Ketcham, of No. 2 Cooper Union, the publisher of CHRISTIAN THOUGHT, has just issued "Sanctified Spice ; or, Pungent Seasonings from the Pulpit," by the Rev. Madison C. Peters, of the Bloomingdale Reformed Church. Mr. Peters believes that brightness and sarcasm and even wit have a rightful place in the pulpit. Not all church-goers will agree to the last item, but all who read these selections from his sermons, preludes and prayer-meeting talks will enjoy them and will also learn the secret of the popularity of Mr. Peters.

—Houghton, Mifflin & Co. have recently published, under the

suggestive title "Tools and the Man," Dr. Washington Gladden's Lyman Beecher Lectures, delivered at New Haven in 1887. The general theme is "Property and Industry Under the Christian Law." Dr. Gladden believes that the Christian law, when rightly interpreted, contains the solution of the social problem, and that Christianity presents the only theory of industrial and social order which can be made to work. The arguments are presented in an entertaining manner and they deserve a careful study from those who are laboring to find the true solution of the social problem.

—"Joshua and the Land of Promise" and "The Way into the Holiest," the latter consisting of expositions of the Epistle to the Hebrews, are the latest volumes from the pen of the Rev. F. B. Meyer, Newman Hall's successor in London. Mr. Moody declares that "few books of recent years are better adapted to instruct and help Christians than those of this author." Mr. Meyer believes that the best way to vindicate the Bible is to preach it. His "Joshua" is his sixth volume in his series of "Old Testament Heroes." His publisher is Fleming H. Revell, of New York and Chicago, a brother-in-law of Mr. Moody.

—Students of the labor problem, whatever their views on the tariff question, and whatever their religious belief, should read carefully Henry George's open letter to Pope Leo XIII., which Charles L. Webster & Co. have published, together with the encyclical letter of the Pope on the conditions of labor. Mr. George has selected this phrase, "The Condition of Labor," as the title of his book, and gives as his answer to the prayer of Christendom, "Give us this day our daily bread": "If men lack bread it is not that God has not done His part in providing it. If men willing to labor are cursed with poverty it is not that the storehouse that God owes men has failed; that the daily supply He has promised for the daily wants of His children is not here in abundance. It is that, impiously violating the benevolent intentions of their Creator, men have made land private property and thus given into the exclusive ownership of the few the provision that a bountiful Father has made for all."



—"The Morning Cometh," is Dr. David James Burrell's latest volume of sermons published by the American Tract Society. It consists of thirty-five "Talks for the Times," each filling eight or ten pages. One of them, "A Sensational Gospel," appeared in CHRISTIAN THOUGHT. Dr. Burrell is one of the valued members of the Institute of Christian Philosophy. With his brother, the Rev. J. D. Burrell, of Brooklyn, he has just issued his annual volume of helpful hints on the Sunday-school Lessons. The Tract Society publish this book also.

Another useful volume for Sunday-school teachers is "Bible Studies," by Dr. George F. Pentecost, now of London. The author has changed his publishers, the present volume coming from the well-known firm of the Fleming H. Revell Co. Dr. Pentecost is thorough without being tedious, interesting without being sensational, and helpful without being canty.

All who read the interesting articles on "Inspiration" in this magazine should begin their study of this theme by reading Dr. John De Witt's fresh study of the question, with new and discriminative replies, entitled, "What is Inspiration?" Dr. De Witt was a member of the American Old Testament Revision Company, and for many years professor of Biblical exegesis at the Reformed Church Seminary at New Brunswick. The book is from the publishing house of A. D. F. Randolph & Co., which statement alone is a proof of its excellency.

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TEN volumes of CHRISTIAN THOUGHT were edited by Dr. Deems. This library of lectures and papers on philosophy, Christian evidence and Biblical elucidation has no rival and no equal. Only a few unbroken sets remain, and there are many demands for them, especially from educational institutions on mission fields at home and abroad. Three friends, since the death of the Editor, have sent sets to such colleges. Less than thirty sets can be supplied now, but there are a few odd volumes remaining. Any friend of the Institute of Christian Philosophy, or of its President, who desires to send the ten volumes to a college or Christian Association library may address the Associate Editor.

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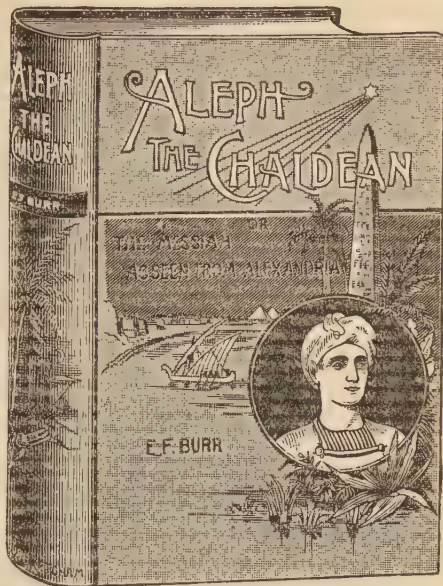
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